# BOSTON RECORDER.

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No. 26 .- VOL. VII.

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# Foreign Religious Intelligence.

PERSECUTION IN FRANCE.

From the London Evang. Mag. for Jan. 1822. recutions endured by the Protestants of the South of France, and more especially of the De-partment of the Gard, during the years 1814, 1815, 1816.

The southern provinces of France have been, emore than eight hundred years, the seat of a erous body of Christians who never submitted the usurpations of the see of Rome. These sufing witnesses were included under the general me of Albigenses, from their having been conmed by a papal council held at Albi in Lanoc, 1176. Innumerable were the massacres, d dire the cruelties, practised upon them thro dark ages. At the Reformation, as was natuand proper, they melted down into the general of Protestants; and have ever since shared the perfidious and sanguinary measures of pern, vai h the court and clergy, and too maof the people of France, have exercised upon Reformed Church, from the reign of Francis I. wards; with scarcely an intermission, except der Henry IV. Louis XVI. and Buonaparte.

The British nation, which, with unexampled safices and boundless generosity, twice within elve months restored the house of Bourbon to throne of France, little expected that this resion, so joyously hailed by almost all ranks, mid be the signal for plunder, arson, and masre of the Protestants, denying them the protecof the law, and rewarding their murderers honours and riches. Yet such was the case a large and populous district; and such it conned to be, in a most aggravated and ruthless ner, till the cry of public feeling from Great penetrated even the recesses of the Thuil-

The Protestants of Languedoc could not be rootout by the dragonades of Louis XIV. In the liter days of the eighteenth century, their conacy, their sufferings, and their generally respecharacters, attracted the pity and protection heir Catholic neighbors. When, at the peril heir lives, they held their religious assemblies erts and hollows of the earth, it was comfor the officers and military bands sent in the of them, to choose a circuitous route, and eat the drum so loudly and so long as to afford for the congregation safely to disperse; and such acts of kindness became so far customay such acts of kindness became so far customer that the sanguinary spirit of the laws was, in siderable degree, laid asleep. Such was the of things when the Revolution shook the le fabric of society to its centre. Amidst its s, it produced many and great benefits, and we trust, the foundation of greater ones yet ne. It recognized the Protestants as men & izens, and as equal to their neighbors in civil rights. The horrors of 1792 and 1793 however, with peculiar weight upon the Pront population of the South, on account of the eral respectability of their characters. Those sabated. The field was fairly open for taand industry. The Protestant artisans, maers, and cultivators, made a progress in th and consideration proportionably greater that of their Catholic neighbors. This was natural effect of their superior intelligence, their better formed habits of industry and aption; for popery, where it is permitted to exlits powers, is the great nurse of idleness and fuseful activity, in consequences of its nums holidays and gew-gaw processions, and its ml tendency to paralyze and degrade the inand the energies of mankind. unhappy result, however, was silently and

wally produced by this marked alteration in mstances of the Protestants. They beobjects of envy, suspicion and dislike. were they foremost in every work of utility eficence: their laudable actions were perd to their injury, by being imputed to the of ambition and the desire of ascendancy. idle, profligate, and mischevous, viewed the me and prosperity of Protestant families a malevolent jealousy, which revived the as of the old persecutions, and nursed the of the darkest deeds. The restoration of the family gave to this description of people and occasions, instruments and rallying-Busy and unprincipled men, who had the panders of Buonaparte's civil tyranny, he hastened to shew by extravagant zeal hastened to shew by extravagant zeal otedness to the new order of affairs; reemigrants, who had for years been fed by mty of our own Protestant nation; and tuary assemblages of the worst description of in many instances the very men who ed the Jacobin mobs in the early years of ution:—these and similar agents struck eful Protestants of Nismes and its neighwith alarm and terror. Insults were stumenaces were circulated: St. Bartholoday became a popular watch-word; and s resounded with horrible songs, whose as,-" We'll wash our hands in the blood estants, and make fricassees of their li-

rn of Buonaparte, deeply calamitous fo Europe, arrested this course of dreadful e, only to precipitate them in a few months, with greater violence, and with errible effect, on the devoted heads of the nts in the Department of the Gard. In artment, the circumstances which we ly enumerated had their chief existence

was the commencement of that dreadful atrocities on the persons and property of tants in the district just mention ok place in June, 1815, and continued for onths. To convey in a few words any description of them is scarcely possible. Rader picture to himself a city containing 0,000 inhabitants, and its surrounding dis iwns and villages with a population of In this community the bonds of te loosed, and the protection of law withh respect to one third of its inhabitants. ed class, being at the same time the table in the whole body politic, is subgovernment-imposts, or forced contribu-the ratio of 100, 200, and 300 times more

ent, and persons in middling circumhe obliged to ransom their houses and maes from pillage and burning, by the payarge sums to the armed banditti, (well one residing in the neighborhood) who ely make the demand. Yet pillage is upon an extensive scale, and house large properties pulled down, or Many persons are murdered, and often more extensive and systematic massa-

neighbors, of equal property are called

plunderers and assassins therefore know that they may proceed to act at their own pleasure. Many of the persecuted class flee for their lives, and take shelter where they can find it, in obscure country places. The magistrates issue proclamations commanding the fugitives to return, under severe penalties; but they take no means to provide for the safety of those, who, to avoid confiscation, thus venture to return to their own homes. The most horrid indecencies and cruelties are systematically practised against females, in the public streets, & in the open day. At last the government is oblig-ed to make some show of interference. Three or four, out of the scores of known murderers, are apprehended, tried, acquitted, or, if found guilty, the sentence is annulled on account of some pretended informality! These released felons return in triumph to repeat their outrages. By way of retaliation, criminal charges, palpably false, are contrived against some of the proscribed and persecuted class; and they are apprehended, tried, condemned, and put to death! None of this class dare appear in the courts of law, to accuse their murderers, or to give evidence in favor of their injured friends. At last, slow and reluctant measures from the superior powers cause the most dreadful of those atrocities to cease, and restore a comparative caim. But it is the calm of fear and of force. None of the guilty are punished: on the contrary, they enjoy the quiet possession of their pecuniary prey, and daily insult the widows and orphans of those whom they have murdered;

been perpetrated against them. When the reader has drawn in his imagination such a picture as this, he has only to be informed that he has conceived a faithful, moderate, and unexaggerated representation of the actual state of the Protestants of the Department of the Gard, in the ancient province of Languedoc.

while the injured class feel themselves but, as it

were, permitted to breathe, and look forward with

trembling apprehensions, and the absence of all

security against a renewal of the deeds that have

From the London Evang. Mag. for April, 1822.

ABOMINABLE IDOLATRIES. Extract of a Letter from Mr. G. Mundy, dated Chinswah, India, Oct. 10, 1821.

THE DOORGA POOJAH (festival of the woorship of Doorga) of which you have no doubt repeatedly heard, was celebrated during the whole of last week; and whilst our ears were stunned with the din of idolaters, our hearts were pained by beholding iniquity, like a mighty torrent, rolling down our streets. Let not the highly favored inhabitants of the British Isles think that the description given by St. Paul in the first chapter of his Epistle to the Romans, applies merely to the worshippers of Jupiter, Mars, or Venus, in the ancient cities of Rome, Athens, or Corinth; alas! we are constrained in India to behold these abominable deeds practiced, to their full extent, by the worshippers of Kallee, Doorga, Sheva, &c. &c. in Bengal. O that our God would appear, and grant that his gospel which produced such glorious effects in the days of the Apostle, may be attended with power equally victorious in this be-nighted land! We do not despair; but labour, wait, and pray, not doubting that the eyes of some future laborers will be blessed by beholding such delightful events. It may be feared that in the most important part of our duty we are deficient, namely, in prayer; and may I be allowed to suggest that perhaps British Christians them-selves do not afford us that assistance which they might, by their united, fervent and persevering supplications, to bring down the blessing of God upon our endeavours. This, this is the weapon by which the work must ultimately be accom-

#### plished, SUTTEE NEAR CALCUTTA.

"On Wednesday, Aug. 8, 1821, Tarrance Churn Bonnerjee, a man of considerable wealth & respectability, died at Sulkea, about 1 o'clock, after a long illness of nearly a year's duration, apparently much regretted by the native population. This melancholy event gave occasion to another human sacrifice, in the person of the wife, or rather widow of this Baboo.

The victim was an uncommonly pretty woman of 17 or 18 years of age, and in appearance and aspect so interesting, that her unhappy and untimely fate created an unusual degree of sympathizing pity in a surrounding mob of thousands The high rank of the deceased, & the great person al beauty of the victim, gave unusual interest and importance to this Suttee, and rendered the tragical spectacle very imposing. The devotee was with her deceased husband, and of greater fortune: so that that fear, which too often embitters a widowed life, the fear of unknown privations & distresses, and all the whips and arrows of poverty, scorn and neglect, could have had no influence in leading to this self-offering of a life, which might have been protracted for many years in the comfortable enjoyment of affluence. But such alas! is the unaccountable delusion of those for male votaries of superstition, that nothing on earth appears capable of arresting the mad design of de-struction when once taken. The blandishments of fortune, the sight of sorrowing friends, the potency of maternal affection, the prospect of the most excruciating death, all, all seem lost and dead in their estimation. It is lamentable, how-ever, to observe, that in this instance, as in most instances of the kind, I fear, the unhappy woman was hurried to her doom in the first paroxysms of of her grief. I have stated that her husband's demise occurred about I o'clock; and at 5, the widow was called to the awful pile. Such indeed was the zeal and anxiety of the surrounding relatives to close the abominable rite with the setting sun, that in despite of the Tannah's interference, would not wait the arrival of the usual orders from the megistrates. In fact, it is probable that she was committed to the flames even before any report reached him of the circumstances at all; and at six o'clock the glowing ashes of this interesting individual were all that could be seen.

I need net describe the ceremonies of the me lancholy occasion; they have become trite, and can afford no pleasure in the perusal: suffice it therefore to say, that this fair victim met her doom with magnanimous fortitude. After distributing alms, to the amount of 15 or 16,000 rupees, she performed the usual Poojaks, and went into the ile with so much steadiness and composure, as to attract general admiration, which was accordingly expressed in loud shouting of Hurry bool! Her sufferings must have been short. No noise was heard: no strugglings seen."—Asiatic Journal.

# TRACT ANECDOTE.

It was related at the last anniversary of the Boston [England] Auxiliary Religious Tract Sopanying circumstances of horrid cruelown houses or fields, in the public in the open streets. The murderers distant from Boston, was regularly in the habit of selling his goods on a Sunday, till a tract was put into his hands, railed "Sabbath Occupations."

The writer had recently been perusing that magnitude at the last anniversary of the Boston [England] Auxiliary Religious Tract Society, by a minister present, who said, "A humble shopkesper, resident in a hamlet a few miles distant from Boston, was regularly in the habit of selling his goods on a Sunday, till a tract was put into his hands, railed "Sabbath Occupations."

The writer had recently been perusing that magnitude at the last anniversary of the bove, was that on which we would ever enter with trembling and hallowed steps—the doctrine of the Trinity. "Sir, the doctrine is absurd—it contradicts reason. If you tell me that three apples are one apple, you say what is ridiculous and unworthy of a moment's attention."

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purpose. This tract produced on his mind such a onviction of the sin and evil of the practice, that he resolved to profane that sacred day in such a manner no more; and though he had many diffi-culties and trials to struggle with, he still perse-vered in his resolution, and his shop has ever since remained closed on that day of rest. A poor aged man in the village, who occasionally made pur-chases at this shop on the Sabbath, applied one Sun-day evening for a bread-loaf, as he had none in the house: he was refused admittance, and he was so forcibly struck with the idea that the people should refuse to profit by his custom, that sooner than be a temptation, or throw a stumbling-block in their way by visiting another shop, he was determined that nature should make a sacrifice, and that he would go supperless to bed. Those peo-ple are now regular attendants on the means of grace, which they once totally neglected; and it is to be hoped that they, will thus be brought to the saving knowledge of the Truth. A few days ago, I was assured by this shopkeeper, that he felt no diminution of profit on account of closing his shop: and even if he had, he would rather have his pocket a little less filled than have the curse of God upon such unhallowed gains. Here then is a proof of the beneficial effects of the gift of a single tract, and also a proof that 'Godliness has the promise of the life that now is, as well as of that which is to come.' [London Erang. Mag.

UTILITY OF PREACHING TO SEAMEN. Extract from the fourth Report of the Public Worship Committee, of the Liverpool Seamon's Friend Society and Bethel Union.

"The committee have pleasure in stating, that the preaching on board the ship William has been regularly attended during the last month, with much apparent desire to profit thereby; and the ministers who have kindly officiated, have universally expressed themselves highly delighted with the behaviour of the multitude assembled to hear the Gospel preached." The following, though in broken English, speaks volumes :-

"Nov. 6.—A captain of a foreign vessel passing over the Old Dock Bridge, observed a colour under the arm of one of the Bethel flag-officers, and stopped him to inquire. "Vat flag be dat?"
"A Bethel flag, Captain." "Ho! dat flag be goot flag. I know now vat make no bad vomans, no bad man's quarrel on de Sabbat." "What do you mean, Captain?" "Vat do I mean? vy, I be soom voages from Holland to dis port, an alvay lay de Galiiot in de Salt house Dock, on de end of Bridgestreet; au alvay on de Sabbat pastnoon de mans and de vomans in dat street dit alvay be fiting an makin riot like de vicked devils. Dis time, I says to steersman, on de Sabbat, no fiting, no riot, no makin vickedness all past noon, all de hoosen shute, an no vomans an no mans in de crews to talk an makin de riot. I did much vonder de goot cause; now I know dat flag do all de vonder —is done much goot at Hamburg dat goot flag. I see it at de mast top every day." ib.

### CARE FOR SERVANTS.

Some months since, a gentleman took a lodging in a town not far from London, and brought a young man to wait upon him, who had been accustomed to sit in the room where the good man of the house, with his family, paid his night and morning vows of prayer and praise to the God of his mercles. The young man at first seemed disposed to break the peace and order of these devotions, until he was spoken to on the subject, when he became more attentive; and at length found so much pleasure in the same, that he began to read the Bible, and to think for himself of spiritual things. His conduct since then has been steady and consistent: he attends the preaching of the Gospel, so far as his situation will allow; he subscribes to the Bible and Missionary Societies; he has written to his mother in a foreign land, telling her of the change in his views, and affectionately warning her against the evil of sin; he has occasionally spoken a word to his ungodly master upon the portance of being ready for death and judgment; and his master has acknowledged that he is by no means a worse servant since he has read his Bible. Nor is this young man without persecution; for his master, being in the habit of living in lodging houses, he is exposed to the ridicule of ungodly servants, who tauntingly call him Methodist; and his mother has replied in harsh language to his affectionate reproofs; but amidst all he is enabled to hold on, and is (to all appearance) not only a living monument of divine grace, but of the beneficial consequences of allowing servants the privi lege of sharing in the duties of family devotion .- ib.

# INFIDELITY.

"As for the Bible, no one regards that book as

worthy of credit, except fools and bigots. It is altogether a bumbug and priestcraft."

"Sir, I am no bigot. I once rejected the Holy Scriptures, as you do now: I read the 'Age of Reason,' and similar publications. Since then I have examined for myself, as every honest man ought to do; and the more I searched, the fuller my conviction became, that the Bible is from God. With political opinions I shall not intermeddle; on that subject I leave every man to form his own judgment. Our first duty is to examine the claims of that Book. It is at our peril to neglect to do so, and I have no doubt what the result of an impartial inquiry into its claims will be."

Thus ended a long conversation with an avow dinfidel. The place indeed was not very suitable for discussion-a stage coach-but it seemed a duty not to sit within the hearing of the most barefaced and sweeping attacks upon the Bible without replying. An incendiary, scattering abroad fire-brands and death should find impunity

It is well to be on our guard against the devices of the enemy. To one or two of these, by which the unwary are peculiarly liable to be ensuared and ruined, allow me to direct the attention of the

1st. The contents of the Bible are assumed to be so evidently absurd, that no man, not influenced by bigotry or swayed by interest, pays the least regard to it in this enlightened age. How flat-tering to the pride of human intellect, to be thus able, without exertion, to take a stand above the heads of thousands around, and to consider our-selves as ranking among those who are freed from the shackles which bind the grovelling multitude beneath!

2dly. When required to produce an instance of the absurdity of the Bible, the plan is to dash at once into the deepest mysteries of religion, and then to conclude that what is confessedly incomprehensible must be absurd. The doctrine seized on by the infidel, in the conversation adverted to above, was that on which we would ever enter with trembling and hallowed steps—the doctrine of the Trinity. "Sir, the doctrine is absurd—it contra-

concerning the possibility of a Trinity in the God- | ceived husband, who courted a Rachel, finds to head." and felt thankful that he was prepared to | his lasting discomfort that he has married a Leah." grapple with his antagonist. This he attempted to do, 1st, By engaging to demonstrate that a thing is not necessarily absurd because incomprehensible. The omnipotence of God was adduced as a truth highly rational, yet altogether incomprehensible-The union of matter and of mind in man was also adverted to as another instance of what must be believed, thought it cannot be understood. 2dly, The illustration of the apples was objected to as most unfair. The Bible no where says of that great Being, whose name ought not to be mentioned but with reverence and we, that three Gods are one God. We do not believe that the sacred three are both three and one in the same respect, which we allow would be absurd; but we assert, that although they are but one in respect of Godhead, yet they are three in some other respect; and notwithstanding all the bold assertions made by infidels, and all the obloquy they have cast on those who believe this, as if they must necessarily be either knaves or fools, we do confidently maintain that in this statement of what the Holy Scriptures teach of God. there is no contradiction, no absurdity, nothing which any man can shew to be impossible; and until the enemics of revelation demonstrate the absurdity of this belief, though their empty declamations may impose on the unthinking, they will only excite pity and contempt in the reflecting T. K. ib.

From the London Erang. Mag. for Jan. 1822 THE MINISTER'S WIFE POURTRAYED. In a Letter to a Friend.

My DEAR SARAH, -As you are about to become the wife of a Christian Minister, and wish me to point out to you the nature of those duties which will devolve upon you, and also the requisite qualifications, for a proper discharge of them, I will endeavor to comply with your request so far as I am able; and wherein I am deficient, may the Holy Spirit be your teacher and guide.

The station to which you are invited, is at once honorable, important, and responsible. It is honourable, to be the companion, the friend, the counsellor of a servant of Christ.—It is important, because it affords many favorable opportunities of doing good to the household of faith, and of benefiting society in general, so far as the sphere of action extends .- It is also responsible, because an account must be rendered to God of the manner in which its various duties have been discharged. To enter upon it then, with thoughtless indifference would certainly be highly culpable.

I rejoice, however, that you are not disposed to act so inconsiderately, and trust you have sought divine direction before you requested the opinion of a fellow creature. - As a wife, and especially a minister's wife, it will be your duty to place confillence in your husband; and, like a true daughter of Sarah, to pay respectful deference to his judgment, and an affectionate attention to his personal comfort. You will be expected to sympathize with him in his sorrows, encourage him un-der his various trials, counsel him in his difficulties, and to assist him in his labors of active bene-

It will be your province also to guide the affairs of his household, to govern his servants, and to

manage and instruct his children.

St. Paul, in addressing Timothy, clearly describes what every Christian bishop or minister ought he; and though he is silent as to the conduct of their wives, yet we are not to inter that he considered it a matter of no importance, because he immediately afterwards enjoins that the cires of Deacons should be grave, not slanderous; sober, faithful in all things; from which we may fairly gather his opinion as to the former.

If in Apostolic days such qualifications were ne essary for the proper discharge of the relative duties of a station so important, surely they are not less so in ours; for however consistent a minister's own deportment may be, and however desirous he may feel to rule his house well, and to have his children in proper subjection, it will be not only difficult, but almost impossible to effect it, except he possess in his wife a helpmeet who is careful to demean herself according to the character which her husband sustains; aware that much o his happiness as a man and as a Christian, much of his respectability, and even his success as a mi nister, will greatly depend upon her character and

Personal religion then ranks foremest in the lis of essentials to constitute you a good wife, for whatever are your endowments, natural or acquir ed-whatever your parentage, property or prospects-if you are a stranger to this life-giving soul-transforming principle, you are an unsuitable wife for the man who ministers in holy things.

Without vital religion you would have no re lish for the peculiar privileges of your station—the society of the people of God—the frequent return of religious services: your affinity to one whose work, whose life, and whose cunversation are ho-ly, instead of affording pleasure and satisfaction, ould be uninteresting and tiresome to your mind

The painful conflicts with which the mind of a minister is often exercised, renders the affection ate sympathy of his wife peculiarly necessary; but how could you enter into feelings, and encourage him under trials, to which your own mind was a

Your own trials also will perhaps be numerous, large family, a slender income, a delicate constitution; and how unfit would you be to bear all those in a becoming manner without that wisdom which cometh from above; without the aid of that Spirit, who alone can cause tribulations to work patience, patience experience, & experience hope. It is also desirable that the wife of a minister be not a novice in Divine things; she should be a child of God, but not an infant. It is her duty to nstruct the ignorant; like her husband, she should be the counsellor, the friend, the comforter of the people, particularly of her own sex; but how car this be, except she be a proficient in the school of

A young Christian too is in great danger of being puffed up with a vain conceit of her attainments, without sufficient knowledge of her own heart to be aware of its deceitfulness; consequently, such an one would not be likely to exhibit the Christian character in its loveliness, as a pattern worthy the imitation of others.

It has often been remarked, that ministers are more frequently unsuitably married than other Christians. I was once in company when the mistakes of good men in this important matter, were the subject of conversation. I recollect several supposed reasons were assigned.—One tho't deception in the famale character was the cause, and said "A young Lady desirous of changing her condition, will sometimes put on the semblance of piety, profess to be greatly benefited by the ministry of him whose affections she wishes to engage, and until she has gained her object, will wear a temper and disposition foreign to her own; but that once secured, she relapses into herself again, reveals her native character, and the de-It has often been remarked, that ministers are

Another person thought "that a minister, aware of the uncertainty of pecuniary support from his people, is likely to consider a fortune with his wife essential to his comfort, and is consequently in danger of making money the principal object of pursuit. Having found that, he is content to hope the rest, and if indeed he cannot at present find

ground for hope, he is still willing to believe that God will honor him as the instrument of her conversion, and that it will be his privilege to form her Christian character." A third said "That too easily attracted by a pleasing exterior, by showy accomplishments, or mental endowments, a minister may not always be

sufficiently solicitous to ascertain the vitality of

religion in the heart of the object whom he selects as the companion of his life."

One would hope that all these opinions are er-roneous; but should there exist a few cases which appear to cofirm them, it is most earnestly to be wished that those ladies would refute the charge, and justify the choice of their husbands by exhibiting before their families in the church, and to the world, such a line of conduct as shall at least put to silence all gainsayers, and perhaps con-strain them to acknowledge they walked worthy of the vocation wherewith they are called.

Prudence is also an indispensable qualification in the wife of a minister; without it, even religion itself, as exhibited in her conduct, would appear unlovely; and though there might be many other excellent traits in her character, yet without this regulating, harmonizing, finishing grace, all the rest would perhaps prove worse than useless. Let it then be your concern, my friend, to possess it; for "wisdom dwells with prudence," and it will teach you the art of self-government.

Every Christian female, however amiable and

placid her natural temper may be, will often feel cause to mourn over the rising of sinful propensities; and in the chequered path of matrimonial life, many things will occur to stir up the latent seeds of discentent, envy, impatience, peevishness, and a variety of other evils; but prudence will enable you to check them, and to command your spirit; this is no small attainment, for greater is she that conquereth her spirit than he that taketh a city.

It will also govern the tongue, that little but unruly member, by which so much mischief is done in the church and in the world. It is matter of deep regret that the tongues of females, of females professing godliness, should ever be employed in the odious work of detraction, in sowing the seeds of discord, in uttering cruel sarcasms, and thus invidiously injuring the reputation and wounding the feelings of those, whose principal crime perhaps is superior excellence; er if not, whose infirmities or faults ought to be covered with a mantle of love, and concealed from public observation, rather than presented to the

through the magnifying power of a spleenful lens.

If the indulgence of this habit be improper in Christian females in general, it would be still more abhorrent if found in the wife a minister; hence the necessity of your possessing that prudence which will enable you to govern the tengue, for it will dictate when to speak as well as what to say; it will cause you to order your own conversation aright, and by your influence in some measure to regulate that of your acquaintances; at least, under its government, you will not fail to cast the frown of disapprobaths. The invidious defamer, and thus shame the slanderer into stience.

Prudence will also govern the conduct. It will repress what is wrong, and urge to the performance of every good work. It will cause your domestic and comfort. In your furniture, your table, and your dress, it will lead you to chose what is useful and suitable, rather than what is expensive & fashionable. Indeed it will be so interwoven in all your arrangements, and seen in your conduct, that the heart of your husband will safely trust in you, assured that you "will do him good, and net evil, all the days of his life."

A mind well stored with useful knowledge is a very desirable qualification; because you will be the companion of one whose pursuits and whose pleasures are principally intellectual. You will be called to associate with respectable

and intelligent society; and, in the event of your becoming a parent, you should be the instructress and friend, as well as the nurse of your children. The maternal character is a very important one; to discharge its various duties aright, requires no ordinary measure of wisdom, prudence, and skill, especially as the children of ministers are frequently, and sometimes necessarily, principally left to the management of their mother during their earwhich, if every mother were a Mrs. Watts, a Mrs. Doddridge, or a Mrs. Cecil, would be an incalculable blessing to the rising generation.
This, however, is rather a subject for after con-

sideration; but I name it to shew the propriety of possessing suitable endowments for the station which you expect to occupy. I once heard a gen-tleman say of his deceased wife, that she was equally qualified for the business of the kitchen, the nursery, the sick room, and the parlour; and was alike at home in the cottage of the peasant, and in the drawing-room of the merchant. A minister's wife so endowed must be a treasure to the man who possesses her, and a blessing to the circle in which she moves.

That you may thus enrich your husband and benesit society, is the earnest prayer of my dear Sarah's APPECTIONATE FRIEND.

# Liberality of a poor laboring Widow.

We have been informed, that, just after a Mis-We have been informed, that, just after a Missionary Meeting held in the country, a poor woman called at the lodgings of a minister who had been engaged at that meeting, and told him she had been prevented from attending it, but hoped she was not too late to present a little contribution she wished to make to the Society. The poverty of her appearance induced the minister to say he feared she could not afford to give any thing; but the poor woman assured him that tho' she was a widow, and had four children to support by the manufe which she worked, she had conshe was a widow, and had four children to support by the mangle which she worked, she had contrived to save a little; and that she should be exceedingly grieved if he should refuse to take it.—
She then untied a bundle she had brought with her, and produced 330 farthings, saying that she had laid by one farthing every day for the year past, excepting those days in which illness had disabled her from working.

Does not the liberality of this poor widow resemble that of the woman whom our hord commended, who cast two mites, (her little all.) into the sacred treasury? And what is the wealthy man's annual guinen, compared with this poor widow's—Six and Ten-pence half-genry! ib.

REMARKS.—He that can please nobody, is not so much to be pitied, as he that no body can

The coin that is most current among mankind, is flattery: the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

Domestic Religious Intelligence.

ON THE PASTORAL RELATION. For the Boston Recorder.

Observations preliminary and introductory to a mo tion submitted to an Ecclesiastical Council, convened at Whately, Mass. Feb. 12, 1822; for the purpose of ordaining Mr. Lem. P. Bates over the Congregational Church and Society in said town.

The connection which is formed between a pas tor and his church is considered in the word of God as a connection most endearing and durable; not to be lightly formed; not to be casily dissolved. The language of prophesy, looking forward to the christian dispensation, and stating its happy privileges, represents the un-ion between a christian minister and his flock, by the union which subsists between the husband and the wife, which, of all social connec-tions, is the most affectionate and durable. This should teach us, that the relation of minister and people is to be viewed, in common cases, as a union life; a union not to be dissolved without some weighty came; not without much deliberation: not without advice from those to whom the interests of the christian church are committed by our Lord and Master.

This relation takes place under the auspices and co-operation of the Pastors and Representatives of sister churches, and by a most solemn and interesting ecclesiastical process. The care of the church and people is committed to the Pastor by a most solemn consecration and charge. It would therefore seem reasonable and necessary that deliberations and counsels of equal solemuity should dissolve the connection between the Pastor and

The character and usefulness of the Pastor, and the edification of the church seem to require that the same or similar advice and counsel should be sought in separating the minister and his flock, as was employed in forming the relation at first.

The greatness of the ministerial work, the awful responsibility of the minister to his Lord and Saviour, forbid that he should relinquish his sacred charge without weighty reasons, and without the most deliberate advice & counsel: Let a serious person consider how momentous is the trust committed to a minister when the souls of his people are committed to him as the steward of God, who is to account for them in the great day, and then let him my whether this minister of God, can with safety to the interests of Zion, be dismissed from his trust at the mere pleasure of those who have received him as their spiritual guide and ruler, and pledged to Men their fidelity and affection as his spiritual children and disciples? Can such a dismissal from service be reconciled to their safety, edification, and growth in grace? Does not a transaction of such magnitude, of such interesting consequences, demand that advice should be had imilar to the advice on which the union was first formed ?

To the novel and unfrequent practice of ordaining and installing a minister over a particular church and congregation while the minister reserves to himself the power of relinquishing his trust upon giving some previous notice, and while the people reserve to themselves also the power upon giving the like previous notice of their pleasure, of discharging themselves from their relation to their minister, there lie in the minds of the undersigned, various weighty and insuperable objections, some of which, he begs leave to state to

this Council: 1. This mode of settlement is wholly unnecessary to the purpose of securing a separation wherever such a separation may be necessary or useful, because this effect can be easily obtained whenever the public interest or the welfare of a particular Pastor or church shall require it, by applying in the customary way for the advice and assistance of sister churches, who it may be presum-ed, will ever be ready to promote the general good of Zion, and to assist a suffering church, or a suffering minister, by a separation, whenever the eder, peace, and edification of the church

2. This mode of settlement has at least an appearance of some want of that complete mutual attachment and confidence which are desirable in dumly united.

parties to be so tenderly and advanly united.

J. This mode of settlement renders the work of the ordaining and installing council company and installing council company. tively unimportant; because they are called to ligations of which charge, he is allowed to liberate himself without council and advice, to the grievous hazard, as it may be, of the best interests and feelings of his flock, and without an adequate cause for his relinquishing his trust. And the people also, at their mere pleasure, may discharge themselves from the labors of a very worthy and useful minister of God's word. Such a lamentable separation, the act of the ordaining council seems to tolerate, if not to sanction. The deliberate and solemn acts of an ordaining council ought not to be so easily millified.

4. This mode of settlement, is attended with obvious dangers and temptations both to the peo-

ple and to the minister.

1st. To the people. It opens a door for persons not kindly affected to the minister, not patient of wholesome admonitions and unfriendly to heart-searching, humbling, christian doctrine, to create an interest against the minister, and to increase this interest until it terminates in his remo-This design can be more readily accomplished since no investigation is to take place, and no substantial cause need to be alledged :- it opens a door to the avaricious, to save themselves from the expense of supporting a Gospel ministry :—It may excite a faulty ambition of obtaining a minister of more show, one more accommodating and popular, instead of the plain, exemplary, and useful minister they now enjoy:—It exposes the church, although deeply attached to their minister, and the hody of the worshippers who profitably attended his ministrations, to be spoiled of their spiritual father by the suffrages of those per-sons, who though they legally belong to the pa-rish, yet do not practically adhere to the religious community by uniting with them in the services

of religion.

In numberless ways from such a power of dismissing ministers at pleasure, the religious community and the church, without their consent, are exposed to lose a good, faithful minister, approved of God; and to encounter all the stratagems of the great adversary, and all the controversies, perplexities, and embarrassments, which so often attend the call and settlement of a minister.

In all those ways a church and people are unnecessarily exposed to lose a minister approves, and who has been to them useful and

This mode of settlement is fraught with danger

and temptation.

2dly. To the minister. The minister has human infirmities and passions, and is exposed to besetting temptations as well as his brethren. Is he in his na-ture timid? And will he not be often in alarm lest temptations as well as his brethren. Is he in his nature timid? And will he not be often in alarm lest his people be offended, lest he incur their displeature & rejection? Will he not, probably, be deficient in some important points of instruction and reproof? Or should the minister be independent in his feelings, a in a measure indifferent as to his present ronnexion with his people, would he not be but little attentive to measures of pleasing his people to their ediffication; measures which are so landable in a spiritual father, knowing that if difficulties arise he has an open door of escape from them? On the event of a future removal the mind of a minister, thus situated, will be often employed: he will prepare himself for it, that he may obtain some advantage from it. His thoughts will too often be exticipating another, a more quiet, profitable and seeful situation. He might be tempted to enterprize after a better parish, or some more lucrative employment than that in which he is now engaged. Indeed he cannot, as can a minister who is fully settled, consider the people as his own, with whom and for minum he is to see, and die, and to

mingle his dust with theirs. He cannot be at ! home as a father in the midst of his family, with his children cleaving to him, and hanging on him as the object of their dutiful affection and confidence, who is to abide with them, and guide them to duty and happiness.—The undersigned has the more anxiety concerning this temptation to his brethren, since the greater number of removals in this way have originated on the motion of the mithis way have originated on the motion of the mi-nister and not of the people. He is persuaded that the temptation in these cases is more urgent upon the minister than upon the people.—The removal of a minister in any way, and not for causes referred to the advice of sister churches, exposes the minister, the people of his charge, and the church in general, to serious calamities, to calamitic action and the church of the church ties which may easily be avoided.

5. This mode of settlement, the undersigned believes to be repugnant to the established wholeome usages of the protestant and reformed church es of almost every denomination, who, as they in-duct ministers into their particular charges by solemn act of consecration, do not allow a dissolu tion of the relation without solemn deliberation and ecclesiastical advice. This practice of the principal communions of the protestant and reformed churches has been a source of order, peace and edification to their religious communities

6. This mode of settlement is particularly opposed to the long-tried, salutary practice of the Congregational and Presbyterian churches of New-England. From the days of our fathers, the practice both of settling and removing ministers by ecclesiastical advice has prevailed with but few exceptions. Under this salutary usage the church es of our Saviour have long enjoyed mutual affecion and assistance and the smiles of a graciou and protecting providence. From customs so long approved and so beneficial, it must be hazardou to the peace and glory of our Zion, lightly and incautiously to depart.

7. After solemn deliberation the undersigned an find no warrant in the christian institution for installing a minister over a church or congrega tion in any way which enables the paster or the people to remove from the church without their consent, and from his whole charge without advice of sister churches, a minister who has been most solemnly consecrated to his work by the authority of Christ.

Under anxious apprehensions of evil consequer es to the churches of Christ in general and in paricular to this chruch and people, and to the Pas tor elect, should this council proceed to ordain and install said Pastor elect over this church and conregation, on the terms and conditions set forth n the votes and papers now lying before them. the undersigned begs leave with great respect to submit to his brethren of this council the following notion, viz:

That this council take such measures as their visdom shall dictate to induce the Pastor elect and the church in this town, to consent to such modifiations of the terms of their union, that a separation if ever necessary, shall take place after due investi gation of the causes of such separation under the advice of sister churches. Joseph Lyman,

Pastor of the church in Hatfield.

A true copy from the Records of the Council.

Attest, THOMAS SHEPARD, Scribe. repare a copy of the above communication for the press, and that Gen. Jacob Bliss, Rev. Wm. B. Sprague, and Rev. Henry Lord be a committee to cause the same to be printed in the Christian Spectator and Boston Recorder. Attest, THOMAS SHEPARD, Scribe.

#### DEAF AND DUMB.

Extract of a Letter from one of the Editors of the (Mount Zion, Ga.) " Missionary," dated NEW-YORK, MAY 3, 1822.

I have just returned from an interesting visit to the Institution for the instruction of the Deaf and Dumb, recently founded in this city; and I cannot deny myself the pleasure of giving you a few particulars for publication in the "Missionary." When reading the printed documents relative to institutions of this nature which have, of late years been circulated in the literary journals of this country and Europe, I have often been filled with det at the success which has attended the efforts in favour of this unfortunate class of our fellow beings; but the mingled emotions of sympathy and this School of Mercy, I shall not attempt to describe. My expectations were indeed large, but I can say, what is not commonly the case when the mind is borne forward by fond and ardent anticipation, that these expectations were more than answered. Conceive yourself, intelligent feader surrounded by a group of immortal beings, bearing the same form and wearing the same features with yourself-the lines of intelligence as strongly narked upon their countenances as upon those other men-the limbs as active and the eye as bright-and vet these interesting creatures, from a destitution of the faculties of Hearing and of Speech, cut off from all useful and pleasureabl commerce with the living world around them !-The finest sensibilities of the heart are awakened sympathy entwines her thousand tendrils around them-the tear of commisseration involuntarily bedews the cheek-and the bosom heaves sigh, even for the parents who gave them birth!

But these children of affliction are, in this institution, placed in a new world, and are actually raised to something like an equality with their fellow beings. Nothing in the whole progress of the human mind, either in acquiring information itself, or in communicating this information to others, is more wonderful than the modern plan of instructing those who are born devoid of the sense of hearing and the power of speech. By this sys tem, which originated in France, and which is now prosecuted with great saccess, not only in that country, but in Great Britain and America. these natural defects are almost entirely obviate ed, and those unhappy beings, who appeared des-tined by nature to grope in a world of intellectual and moral darkness, become acquainted with the various branches of human knowledge, and the principles of the Christian religion. However strange this may appear, I can now, from my own

personal acquaintance with the subject, affirm, that it is not more strange than true. The Institution in the city of New-York has been established between three and four years, and contains, at the present date, jifty-two pupils about one third females.—These pupils are of various ages, say from twenty-five down to eight and of different ranks in society, but generally the into three classes, and each class occupies a dis tinct apartment, and is under the immediate tuiat present neither time nor information to give any thing more than the outlines of the system of instruction here pursued. The mysteries of this wonderful business, however, will in some meawonderful business, however, will in some mea-sure vanish, & the general principles of the scheme come within the comprehension of every reader, if we consider, that the pupil is at the same mowe consider, that the pupil is at the same mo-ment engaged in the acquisition of two distinct lan-guages—one the language of signs, and the other our own language in written characters. The first is the native language of the Deaf and Dumb, but, in this school, it is in a much more improved and purfect state than it is ever found when no special instruction has been given. Of the language of perfect state than it is ever found when no special instruction has been given. Of the language of signs, it sught to be further observed, that there are two kinds which are denominated comprehensive signs are those which are more or less directly expressive of the object or idea to be represented or conveyed—and the verbal are more arbitrary, and are escentially necessary in teaching the science of language, and in communicating the various perceptions and operations of the mind. The facility with which the Deaf and Dumb converse with their instructers and each other, by this method, is traly astonishing. An illustration of this point will appear in the sequel. But it is the written language which forms the connecting link between them and the rest of the world. This is the grand secret of their instruction. The various tages by which they are brought to the knowledge of our language in written characters. I shall not at. secret of their instruction. The various stages by which they are brought to the knowledge of our language in written characters, I shall not attempt to describe, but content myself with giving a few spacimens of their actual attainments this Institution.

In the lower class a little boy, of about ten years of age, was brought forward by his teacher, who readily answered the following questions among many others which were proposed. The instructer requested me to pronounce the name of some object—he then inquired of the lad by signs what that object was—and the name, the child mmediately wrote as his answer upon his slate. proposed successively the words-man-hatwhich were written upon the slate by the child, the instant the instructer had asked the question by signs. The teacher inquired what I had over my eyes? The lad wrote "speciacies" -and added, as rapidly as he could move his pencil, the words-" silver"-" glass"-" green."

The second class is taught by a lady, whose whole soul appears absorbed in the business. It would be a vain attempt to undertake a true picture of what was here exhibited. In gazing upon the scene, and reflecting upon its various re-lations with the immediate objects of instructions and the world at large—with time and eternity, my eyes frequently filled with tears. The remembrance of it to this moment, produces upon my mind sensations resembling the traces of some pleasing and fantastick dream, rather than the positive exhibitions of waking reality. In this development the policies was greated on partment the whole intercourse was carried on by the intervention of writing. The question was written upon a large state before the eye of the whole school, and the answer was given by the pupil upon his own state. The teacher remarked, that the Deaf and Dumb were peculiarly fond of receiving religious instruction; & this fact might be inferred from the promptness and accuracy with which they answered a great variety of questions in relation to the Christian system. To inquiries respecting our first parents—the temptation—the fall—the sinfulness of man—redemption by Jesus Christ-and a future state of rewards and punishments, they gave the most discrett & appropriate answers ;-and that these answers were not the result of mere mechanical memory, appeared from the fact, that they were capable of explaining ersigns. Of a number of them I made this requisition repeatedly, and found the experiment furnished an honorable testimony to the accuracy of their perceptions and the thoroughness of their investigations. In answer to same question, they had made use of the word " Bible;" and I requested the instructress to ask them the questio What is the Bible" !- and with the answer was highly gratified, and not the less so from a small inaccuracy of expression it contained. They brought forward their states upon which they had all written, except one, "The Book of the God" -upon the remaining slate the answer was, "The

Their examination on the parts of speech was conducted in the following manner. The part of speech required was written upon the large state, and each pupil was required to give a word by way of example below. In this business they were very expert. In many of the examples the power of association and the principles of taste & fancy, were very perceptible. A young man from the country gave as an example of a substantive, the word "harrow." The instructer of the higher class, who is likewise the superintendent of the whole school, passing at that moment through the room, looked at him as he wrote the word, and smiled. He replied by signs with much pleasantry, that "he recollected what he used to do when on his father's farm." A lad about twelve years of age showed a great disposition to administer amusement to the visiters. This was apparent in his selection of words. As an adjective, he gave proud," and immediately placed his hands upon his hips and his arms akimbo, and with a stride of affected pomp marched to his seat, while a sup-pressed the sarcastic smile played round his lips. My attention was particularly attracted by a

little girl in this room who is about nine years age, and who has been two years in the Institution. Her performances were truly remarkble. I proposed to her a great many questions on her state— such as her name, age, place of residence, &c. all of which she answered with the greatest propriety. After she became a little acquainted, she wrote, "where are you from?" under which I wrote with her pencil, "MOUNT ZION, GEORGIA." She turned to her instructress and said with great energy by signs, that " it was a long ways off, and You will make a fine scholar"—and she immediately subjoined, with a serious look and an air of inimitable modesty, "I hope so, Sir." Through all the disabilities of her corporeal frame, this child evinces as fine an intellect as is ordinarily excited to rapture by the strains of poetry or mu sick falling upon the listening ear, or as expresses its correct and finished perceptions by an obedient tongue. As I returned from this department o the School, I wrote upon the large slate, "I have been very much pleased indeed; and I hope you may be happy here, and in heaven." They im-mediately flocked around me as I crossed the threshold, and each presented the slate with these words, "I thank you, Sir." I ought to remark. that they write with great facility, and its execu tion is far superior, in neatness and accuracy, to the writing of pupils of the same advantages in

other schools. In the room appropriated to the highest class, pent some time, and learned from the principal instructer, many things which I have already stated respecting the Institution. Here I had an exemplification, and learned the use of that language which is carried on by the means of rerba signs. But this cannot be explained on paper. In this department are taught Arithmetick, the more difficult and complex principles of English Gram-mar, Composition, and the structure and genius of mar, Composition, and the structure and genius of language in general, as the instrument by hich we express our thoughts. Indeed I might add, that all the branches of learning are here inculcated which constitute a good English education. In Arithmetick the pupils exhibited a readiness rarely excelled. In English Grammar they evinced an acquaintance with the structure and force of language which I had formerly supposed they were incapable of attaining. They never failed of giving the moods, tenses, and persons of the most irregular cerbs with the minutest accuracy. A young man who has been three years a member A young man who has been three years a membe of the Institution, and who is shortly to become an assistant Teacher, gave in his own natice lan an assistant Teacher, gave in his own native language an exemplification of the passions which would not do discredit to a perfect master of pantomime. This exercise furnished evidence of consideral, le familiarity with the operations of the human mind, and was, at the same time, a fine specimen of the native language of the Deaf and Dumb in its present state of cultivation. I might relate a multitude of facts which strikingly show the attainments of these pupils both in their language and our own. But the length to which my communication has already extended, will lead me to restrict myself to a single example. my communication has already extended, will lead me to restrict myself to a single example. The teacher remarked, that he would relate to them, by signs, a circumstance which a gentleman had mentioned to him some time since. After a few mements conversation, by this method, they were left to express these facts thus communicated, in written language upon their sintes. A lad of about thirteen years of age soon brought forward the following statement written in a fair & legible hand. A you told us, that there was a clergyman here about two months ago who said to you that he had been into the great woods to preach to the Indians. One night he walked out, and contemplated—the moon shone bright upon the earth. He heard a sudden noise in the woods.

From the imperfect view here given of this institution, the benevolent heart cannot besitate to assign it a high rank among the moral wonders of the age—and the friends of humanity in this section of the country must rejoice, that the state of South Carolina is about to form a similar establishment. In this beneficiant undertaking as a lishment. In this beneficent undertaking we can with the utmost cordiality, wish them success

#### REVIVALS OF RELIGION.

From the New-Haven Intelligencer. Extract of a Letter to the Editor, dated MADRID, N. Y. May 21, 1822.

Perhaps few Christian Churches in the present age of the world have exhibited more unpromisin appearances at any time, than did the Congrega-tional Church in this town three months ago-Formidable divisions, deep rooted prejudices, and a constant jealousy ever each other, had for a long time pervaded the Church. But notwithstanding is, there appeared to remain a vital spark grace in her members, though buried in the dust, and God in his great mercy has poured out his Ho ly Spirit and revived and strengthened the things which remained and were ready to die. About & weeks since, the Church was called upon by the irresistible voice of her Saviour to awake and arise and take away the stumbling blocks, that sinners might come to Christ. The whole body appeared in the midst of the congregation, as it were, with sackcloth upon their heads, and made a full confession of their sins. They became most heartily reconciled to each other, and were exidently under the sanctifying influences of the Epirit of God. The deepest solemnity was depicted in every countenance, and blessed be God, we have daily reason to believe their repentance was evangelical, and the settlement of their difficulties the thorough & permanent work of the Holy Spirit.

From this time the Church began to pray, and the voice of her supplication reached the throne of grace; a sovereign, sin forgiving God heard the prayers that were offered, and the Spirit descended upon us. A visible alteration, in the Society was immediately seen, our congregation became crowded, and the members of the Church, full of ope, were anxiously waiting for the promised ing, the descent of the Holy-Spirit.

Their desires and their expectations were large but they have found, by happy experience, that God was able and willing to do more abundantly than they in their w: akpess had anticipated.

The religious excitement at first progressed, by slow degrees; but within about four weeks the work has been powerful and rapid, and it is still progressing without any symptoms of declension. Persons of all ages and classes of society have become hopeful subjects of grace. An unusual proportion of children have given evidence of a saving change. Some who were thought to be scarcely old enough to understand any part of the Bible. are now rejoicing in God, and are able to give a satisfactory reason of their hope. Among the hope ful converts there is one but nine years old, and others from that age to seventy-six. We have one of this age whose head is blossomed for the grave. He never had any thing like a religious experience before, but now appears to be a genu ine Christian, with the meekness and simplicity of a little child. Among the new corverts there are nine or ten heads of families, twelve or fourleen children, and about forty youths.

The work as yet has been still, free from enthusiasm and noise, and convictions have been deep and pungent; and excepting a few instances they have been short. The new converts appear to enjoy substantial happiness in their firm attachment to, and an unshaken confidence in their beloved Redeemer. The doctrines of total depravity, regeneration by the special and immediate a-gency of the spirit of God, justification by faith alone, salvation by grace, and the future eternal punishment of the wicked, have been prached in a plain and pointed manner, and received by the congregation as the truth of God, which they believed and greatly needed, in order to make them wise unto salvation. The work is now spreading into different neighbourhoods, which . for weeks as idle spectators of the glorious scene There are but few among us who are not convinc-ed that the work is the Lord's and many who call upon their souls and all that is within them to bless his holy name. We most ardently desire the prayers of all God's people that his work of grace might continue until every heart shall be united to Jesus Christ, and give him all the glory.

Yours respectfully.

OLIVER EASTMAN.

Extract of a Letter to a young Gentleman in Yale College, dated Tyringham, Berkshire Co. Mass. June 6, 1822.

I will now endeavor to give you a slight sketch f that intelligence which you have so ardently desired to hear, presuming that you will not at this time expect so particular an account, as you will hereafter receive. An unusual seriousness had pervaded the town for some months, and the prospects for a harvest of souls which were some es flattering, at others almost excited despair. During the past winter an accession was made to the younger members of the church, by the employment of several pious school teachers in differ ent parts of the town. But yet by the middle of March, nothing very decisive had occurred in the religious aspect of the town.

Thursday, March 21, two or three had obtain ed hopes, and the day was observed as a day of fasting and prayer. A visible change succeeded and during the first week in April, about thirty in

dividuals became subjects of the work.

The work though still silently going on, has not been so powerful for a few weeks past as at the beginning, and there have been some fears that the Lord would withdraw his Holy Spirit. Oh pray for us, that the Lord will carry on his work.

pray for us, that the Lord will carry on his work, although we are unworthy of so great a blessing. Thursday, 30th of May, ten weeks from the former fust, was kept by the Society as a day of fasting, bumiliation a prayer. The assembly was divided into three classes, a met at three different places, viz. the church and congregation at the church: the young converts at the adjacent school house; and the anxious at the anxions chamber. On this day it was said that about eighty had obtained hopes since the fast in March. The reviewal has now continued for about these val has now continued for about three months in this Society, which comprehends but a part of the southern half of the town. It has just commenceed in the northern part, where about 20 are new anxious. It has been very powerful, but we need the prayers of all religious friends. God grant that we may be humble and faithful and importunate in our addresses at the throne of grace.

UNITED DOMESTIC MISSIONARY SOCIE-

TY OF NEW-YORK. We are happy to notice the formation of a Do We are happy to notice the formation of a Domestic Missionary Society in the State of New-York. The extensive benefits which have already been felt in Connecticut and Massachusetts, from similar institutions, leads us to consider this measure, adopted by a very respectable convention of Delegates in New-York, as an auspicious event. The Society commences its labours with fattering prospects. It is calculated to embrace and unite several minor Societies, and concentrate as far as possible, the efforts now in operation.—The "Young Men's Missionary Society of New-York," have both acceeded to the union; and the "United Domestic Missionary Society," has commenced its operations with some considerable funds, and from fifteen to twenty Missionaries already in the field.

The Constitution states that "the object of this

Society shall be to spread the Gospel sneig estitute, and also to assist congregations that mable to support the gospel ministry."

Hon. STEPHEN VAN REASSELLER, Alle President; Peter Haures, William, corner of law Street, New-York, Treasurer; Eleaser Lord, la 26, Wall-Street, New-York, Corresponding States tary; Stephen Lockwood, No. 522, Pearl-Shat New-York, Recording Secretary. Rel. la

FORFIGN MISSION FCHOOL The annual meeting of this important has tion took place at Cornwall, on Tuesday, May The progress of the students was highly satis The progress of the students was nighty salator.

They were examined in reading, fellowiting, English grammar, geography, their Latin and Greek languages, ecclesiastical limit

Chemistry, and a compendium of theology.

On Wednesday the 15th an appropriate course was delivered by the Rev. Mr. Butta larlhorough, in the meeting house, being school, and a respectable number of the can and friends of the Institution. After which pur were spoken by the students in their repetal languages, and of their own composition. As C. Gibbs, David Brown, Flias Boudind, and el Folsom, American Indians, spoke in Farlish

were particularly interesting.

Several of the youths having completed the education, to the satisfaction of the agent, leave the school the ensuing summer for the for of labour; some for the Sandwich lelands, others for their respective nations. Their is will be supplied by other youths, who are the ed soon to join the school.

After the public exercises of the exhibition ollection was taken up to the amount of the OFFICERS FOR THE ENSUING TRAL JOHN T. TALMADGE, Esq. President.
Mr. Philo Swift. Rev. Charles Preving to
Joseph Harrey, J. Talmadge, Esq. Es. mas.
Rev. Timothy Stone, Super't of Dopation.
Mr. J. P. Northrop, Steward and Accountant

#### BOSTON RECORDER

SATURDAY, JUNE 29, 150 An extract from a Letter received a few deput from the Secretary of the Juvenile Mile Su

Wilmington, Det. dated May 4, 1822. "Sir,-Having learned from the Records the 27th ult. that the want of funds in the wall School, has prevented the American le of Commissioners for Foreign Mission regi the youth from Chili, now at Nantucket, ithe cited in the members of the Juvenile Mite Se ty of Wilmington, and others, a lively intent aid his education; and as an earnest of their sire, they now enclose the sum of 420 in that he may be admitted. They will conte a favor, if you, dear Sir, will give them imai information relative to the necessary annupense for his support, as it is their intention by every exertion, not only to establish him atte wall, but to defray his expenses while at this

ly interesting school. MARGARETTA MONIS

ion School, will be noticed with pleasure

The increasing popularity of the Forigi

who feel an interest in the conversion of the then. The more there is known of this is tion, the deeper will be the conviction on its happy adaptation to the great design de gelizing the world. Little has been said comparison with what has been said of some er objects to which the American Board missioners for Foreign Missions have time attention; - not because it is an object di consideration, but because the publicerin powerfully attracted by great operation is lesser ones; by effects, than by causes; its than by means. The foreign Missioning ournals and correspondence are constantly ing to our hearts, will necessarily win more tion, and wind his way more surely into most souls, than the poor beathen yould's amid the hills and vales of Cornwall. It ter can address himself to us only throught dium of others; he has nothing to say of me has accomplished ; and is too modest to un! he hopes to accomplish hereafter, as a pin it tronage. But it may be permitted as less, from among the pious heathen youth at flefs Mission School, the Christian public haves to expect some of the most efficient agents benevolent plans to arise; agents already ed by their acquaintance with the language customs and manners of various pagan sain enter at once in all the labors of a Misamong them.

There is no possibility of supplying all ! the heathen world with foreign teachen. it were possible, would it be desimble, a were absolutely impracticable to qualify tives for the business of instruction Itis! practicable to give them these qualification ready are there many native Missionaries in various fields with great success. The respected, loved, and trusted, by their last they have access to places which foreign aries cannot enter; they have a more knowledge of the native character that acquired by a foreigner from any length dence, and furnish a living refutation of common objection to Christianity among A viz. that the religion in which every min is the best religion for him. Give to make sionaries the same knowledge; the same study, and the same principles of action required in the Missionary who goes has tendom, and the superadded advantages birth, early education, &c. will render be nost useful of all Missionaries.

It is on this principle, that our own ries, occupying foreign stations, have abundantly to raise up young men of pin their schools, and fit them for preaching pel; and it is to be lamented, that their carrying their wishes into full effect art & quate. Seminaries of a higher character they have yet been able to establish, at " and needed so seriously, that the progress through the regions of paganism must be retarded by the want of them.

The heathen youth that visit our com comparatively few. But few as they are pears that all of them cannot be account with means of instruction. A school bat been established, and liberally patronist dividuals, and especially by the county is located. Yet its resources are altopolic small to effect completely the end for was designed. Its advantages, are great could be presented by a similar establish foreign ground. They are great enough the character of the instructors, and the study, and the length of time required

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ough the country; if Mite Societies, already intence, and others that might be formed by exertion on the part of judicious individuwould consecrate their free will offerings to able object of training up for Missionary lahose heathen youth whom the Providence of brings to our shores. It is certainly to be reod that any pagan youth of capacity and enize, coming among us, and willing to receive ection which may make him wise unto salvaand fit him for proclaiming it to his kindred nding to the flesh, should be denied the pries of an institution expressly founded for this ose, because sufficient funds are not created public liberality. Not a fraction of what is ady consecrated to other missionary objects, at to be diverted from its regular course; but Christian ought to enquire with himself ther he may not, and whether he is not solemnud, to make such retrenchments in his ordiexpences, or to make such extraordinary exeras will enable him to contribute something the education of young heathers who come intending to return to their own country. them knowledge; place them among exem-Christians; let the prayers of the churches nually ascend for them; and it may be conntly expected, that, in the end, they will bethe bearers of glad tidings to their benighted drymen, and the instruments of saving thoude from eternal death.

of our Missionaries at the Sandwich Islands, letter to the Editor, referring to the low state he funds of the American Board of Commissionfor Foreign Missions, a year since, enquires: to we then to give up the hope of seeing addinal laborers and adequate supplies sent to our unless other important plans of the Board be cted? It would be a grief to us to be cast on hospitality of strangers in such a sense, as to me a burden to them, without the best means bing them good. It is with devout gratitude twe can say, the churches of America have forgotten their infant missions, nor ceased to trioute for their support. The Lord will proe. I will not only deny myself the " use of su-" but of bread also, rather than that any of plans of the Board should be embarrassed, and conversion of the world retarded. May the d crown his churches with the spirit of Misu, and send forth his salvation to the ends of

THE JEWS. The Rev. Mr. FREY, of New-York, denomited the Converted Jew, delivered an interesting course, on Sunday evening last, in Park-street urch, on the spiritual condition of the Jews, & means employed to promote their conversion. e discourse was founded on Rom. 11: 25. "For could not brethren that ye should be ignorant of is mystery, that blindness in part is happened unbrael, until the fulness of the Gentiles be come " Mr. F. in the first place, attempted to reme certain objections which have been derived in this passage, to exertions, at least for the ment, in behalf of the Jews.—It has been said al they are judicially blinded, and therefore the lets that are making to convert them to Chris-Mr. F. remarked, that the blindness spoken

hity must be unavailing. In reply to this statey the Apostle, was two-fold-natural : resulting their ignorance of the true meaning of the Old stament Scriptures, occasioned by their fondness:
"the traditions of the elders;" and judicial: dicted in fulfilment of the prediction of Isa. 6: 10, 11.—The first it is admitted still continues; equestion relates only to the second; does this dicial blindness predicted by the prophet, and smally inflicted upon them at the time in which al wrote his Epistile to the Romans, still con-We have the answer in the verses immeably succeeding the prediction. "Then said I, and, how long" shall this judicial blindness conout inhabitants, & the houses without men, and thad be utterly desolate, & the Lord have removed far away, and there be a great forsaking in the of the land." This period is, long since, passed; consequently this obstacle to the conversion the Jews, does not exist .- Again, it has been ged that the exertions making in behalf of e Jews, are premature, for their blindness is not be removed " until the fulness of the Gentiles Come in." True, said Mr. F., but what is at by "the fulness of the Gentiles." It ceridy does not mean the whole Gentile world, the Apostle affirms in a preceding verse, v. 15, the conversion of the Jews will be the princimeans of the salvation of the Gentiles. What Gal. 4: 4. But when the fulness of time was God sent forth his Son, &c." The fulness of spoken of in this verse, does not mean the the world, but the time appointed for the patation of the Son of God. So here; the en of the Gentiles does not mean the whole ile world, but the appointed number, the er which God has determined shall be coned before the blindness of Israel shall be re-What this number is, has not been red, and therefore no rule of conduct in relaour exertions in behalf of the Jews can be ed from this expression. We do not know

hand. F. in the next place, spoke of the condition the Jews at the present day, particularly of the Wheeler's 12, Cha ulties in the way of their conversion. We

he appointed number have already been bro't

the willingness and even anxiety of the Jews to

re the New Testament, the interest which the

al other circumstances with which the reli-

public are familiar, seem to indicate that

umber has been, or will soon be completed;

that the time fixed in the councils of heaven

he restoration of Israel to the visible Church,

ian community cherishes in their favor, and

have room barely to mention a few of the facts which were communicated. Christians often wonder at the obstinacy of the Jews, in rejecting atomage from the Christian public than has been afforded.

Large from the Christian public than has been afforded.

Large from the Society, of Wilmington, come forward with a praise-worthy promptito the assistance of the Chilian youth, and it ped that their zeal will provoke to imitation. The great body of the Jewish people thave never seen any more of the Old Testament, than the five books of Moses, and lifty-four chapters selected from the Prophets; from which selections re
have never seen any more of the Old Testament, than the five books of Moses, and lifty-four chapters selected from the Prophets; from which selections re
have never seen any more of the Old Testament, than the five books of Moses, and lifty-four chapters selected from the Prophets; from which selections re
to the societies, already

have room barely to mention a few of the facts which selecting and 21, Northampton and Hadley, Woodbridge's; 22, Belchertowa, Porter's; 23, Springfield, Osrood's; 24, Longmeadow; 25, West Springfield, Osrood's; 26, South Wilbraham, Brown's; 27 and 28, West
dently accomplished. But the fact is, that not one Jew in an hundred has ever seen these pre
dictions. The great body of the Jewish people have never seen any more of the Old Testament, than the five books of Moses, and lifty-four chapters selected from the Prophets; from which selections of the Prophets; from which selections of the fact is, that not one Jew in an hundred has ever seen these pre
dictions. The great body of the Jews, in rejecting and 21, Northampton and Hadley, Woodbridge's; 22, Belchertowa, Porter's; 28, Suffield, E. Gay's; 30, Enfield, F. Robinson's; 31, East-Windson, T. Robinson's; 31, East-Windson, T. Robinson's; 31, East-Windson, T. Robinson's; 31, East-Windson, T. Hawes'; 5, Weathersteel, T. Robinson's; 31, East-Windson, T. Robinson's; 31, East-Windson, T. Robinson's; 31, East-Windson, T. tion the plainer and more spiritual predictions respecting the Messiah appear to have been carefully excluded. And of this small portion of their Scriptures, multitudes know nothing more than the words. This obstacle, there is reason to hope, will soon be removed through the exertions of the London Society, and other institutions which are furnishing them with both the Old and New Testaments in Hebrew. There seems however, to be one important link in the chain of means which is to accomplish the restoration of this interesting people to the Church, yet to be supplied: i. e provision for their employment when they have embraced, or are disposed to inquire respecting Christianity. Until very lately, the Jews have not been permitted in any Christian country, (except our own,) to hold real estate, or exercise any trade. Trafficking, or buying and selling with each other, and with Christians, is almost their only means of support. The moment one of them manifests a favorable disposition towards Christianity, he is " put out of the Synagogue," and his former means of support is at an end. He has neither property nor a trade by which to support his family. In most countries, Christians are unwilling to receive him as an apprentice, and should he be received, if he have a family, during his apprenticeship, they must be destitute. The detail which Mr. F. gave of the difficulties to be encountered, presented an obstacle which nothing but the strongest faith could encounter and overcome; which must deter almost any man from pursuing inquiries which may lead to such a result. How shall this obstacle be removed? For Christians to offer pecuniary support to those who may profess a desire to inquire into the truth of Christianity, would be offering a reward to hypocrisy. There appears to be no other way but to provide for them an asylum where those who are well recommended, may be furnished with employment and with Christian instruction. Such an asylum, for reasons which it is not necessary to detail, could not be conveniently provided in Europe. The most suitable, indeed the only suitable place for such an establishment, is this country. And for this purpose, a society was formed, (upon the recommendation of the Rev. Mr. Marc, now Jewish Missionary, at Frankfort,) about two years since, at New-York, styled, "The American Society for meliorating the condition of the Jews." This institution has been incorporated by the Legislature of New-York. Its object, as stated in the Constitution, is "to invite and receive from any part of the world, such Jews as do already profess the Christian religion or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement, as shall be assigned them." Having ascertained that there are many Jews in Europe who will gladly embrace the proposal, the Society are now endeavoring to raise the funds necessary to purchase a tract of land, and commence the establishment. Mr. F., it is understood, will deliver another discourse on Tuesday evening next, in the same place, when he will unicate additional information respective the history and plans of this Institution. To promote its interests, is one of the objects of his present journey, and we understand he has succeeded in forming seven Auxiliaries since he left New-York. The subject is interesting and important, and we doubt not will receive that attention from the Christian community which it merits.

COMMUNICATION.

In the course of this week, the inhabitants of this city, have been favored with several discours es from the Rev. C. F. Frey, who is at present travelling on an extensive and important mission. One particular object of his tour is stated in the annexed statement of his congregation :

A brief Statement of the origin, progress, and present circumstances of the Presbyterian Church and Congregation in Vandewater-street, New York, under the Pastoral care of the Rev. C. F. Frey.

"In June, 1817, Mr. Frey commenced preaching in a school-room in Mulberry-street, which place being twice enlarged, and still proving too small for the people who crowded to hear him, the congregation erected a new Brick Church in Vandewater-street, 60 by 78 feet, which was opened for divine worship, in April, 1821, and is well

attended. As it regards its spiritual concerns, the trustees feel much pleasure and thankfulness in stating that the church which was formed in 1818, by individuals, consists now of more than 150 members, who walk and worship together in love & in peace; and for some months past, there has been more than usual seriousness and attention to the

word and ordinances.

With respect to its temporal concerns, the trusfees regret to state, that not withstanding the exertions made by the congregation, to the of their power, they are still burdened with a debt of not less than \$14,000, a part of which must soon be liquidated; they therefore feel thomselves compelled to appeal to a liberal public, and trust

that their appeal will not be in vain. The Trustees cannot conclude this brief address without mentioning a circumstance which will afford much satisfaction to the public .- Whereas various reports concerning Mr. Frey's conduct while in Britain, prejudicial to his character and usefulness, have been circulated, the Presbytery of New-York, on his application to be taken unde their care, appointed a committee of investigation which having proved perfectly satisfactory, both he and the congregation were admitted in Octo-

ber last."

Mr. F: has already preached in a number of towns in his journey to this place, to great acceptance, and met with considerable success, both as it respects pecuniary aid for his congregation, and the formation of auxiliary societies to the American can Society for Meliorating the Condition of th intention to visit the following places, at the times

herein specified.

June 30, Beverly and Salem; July 1st, Read June 30, Beverly and Salem; July 1st, Reading, Mr. Green's; 2. Boston, Park-street Church; 3, Haverhill (Mass.) Dodge's; 4, Exeter, Rowland's; 6, Amherst (N.H.) Lord's; 6, Dunbarton, Hurris'; 7, Concord, M'Farland's; 8, Salisbury, Worcester's; 9, Hanover; 10, Nerwich; Strong's; 11, Woodstock, Vt. W. Chapin's; & Windsor, Vt. Wheelet's; 12, Charlestown, (N.H.); 13, Walpole, Dickenson's; 14, Keene, Barstow's; 15,

14, Woodbury, S. R. Andrews' and Brownell's; 15, Reading, Crocker's; 16, Wilton, Haights; 17, South-Salem, Butler's; 18, Bedford, Greene's;

It is pleasing to add, that Mr. F. has never disappointed any congregation in any of his appointents, and (the Lord willing) he intends

punctual at the day mentioned in every place.

Those Ministers who have not yet answered Mr. Frey's letter are requested to drop a line dicted for him, Oak-street, New-York, and it will e duly forwarded to him.

Editors of newspapers (included in the above towns or vicinity) are respectfully solicited to pub-lish this communication, and so much of the list of appointments as will be necessary in their region.

MURDER ATTEMPTED !

The long contemplated duel, between M Duffee and Cumming, took place the 8th inst. at Tuckaseeking, N. C. The former was shot in the back, but is likely to recover; the latter is uninjured. -These men, observes the Charleston "Intelli-gencer," "went to the field, with hearts filled with revenge, with dispositions bent upon blood! Each was resolved to make use of long practised skill to deprive the other of life! Naught, in their estimation, but blood, could wipe away the stain of dishonourable reproach! The honour of each is now made pure! They stand justified before the tribunal offashion! Lives have been exposed and blood has been shed, and nought has been violated but the feelings of friends, the hearts of Christians, the laws of man and the laws of God! These truly are all trifles when put in competition with the nandates of Honour! The Duellist is clevated above a sister's anguish, a father's sorrow, a mother's agony.—The feelings of those who love the Saviour and regard his commands are beneath the notice of the Duellist. He regards not the laws of the country, although he has sworn to support the constitution, and stands as a centinel on the battlements of the republic, to blow the trump of alarm and guard against fraud and danger, And in his opinion pone but enthusiasts, fools and cowards, are deterred from wading through desolation and blood, to repair their violated honour! Is there a God who rules the universe? Does the Duellist answer this question in the affirmative? Why then does not Jehovah at once vindicate the honour of His government and the purity of His law against such unhallowed violation ! O, if the Duellist had a spark of that mercy and long suffering kindness which characterised our Saviour, of that love and charity which suffereth long and is kind, there would be no necessity of a code of hon-"preserve the courtesies of life." If he had a spark of that forgiving spirit towards his brother, which is exercised towards us, every mo-ment of our lives, by a kind Redeemer, the majesty of Heaven would not be daily insulted to foster the pride and preserve the fancied honour of man! -If he had a particle of that love for the happiness of man, or for the peace of kindred, which fills the bosom of the Saviour for the vilest sinner on earth, he would not sport with that peace and happiness, for the gratification of the most selfish passions of the soul! For who is so selfish as the Duellist? He will mar the beauty of the family circle, blast the hopes and wither the heart of female tenderness, shut his ears to the cry of infancy, turn his back on the call of his country, disregard her laws and set at defiance the majesty of Heaven! And for what? For fear of being ralled a coward!" What an evidence of human depravity!

Extract of a Letter from Rer. Daniel Temple, to a female friend in Concord, (N. H.) dated Island of Malta, Valetta, March 5, 1822.

"I have this moment returned from a visit to several churches, one of which is considered the most sacred in the city. The decorations, paintings, and sculpture, exceed any thing that had of those beautiful stones mentioned in Revelation, of which the New-Jerusalem is built : and these columns are polished to the greatest perfection. The whole interior of the church is, in in a high degree, imposing; but my heart sunk witin m when I saw the poor devotees enter, cross them-selves, fall on their knees, and then begin, with a vacant stare, to count their beads, and repeat their prayers. I saw many votive offerings to different saints, whose intercessions were supposed to have healed persons afflicted with sickness-Alas! were St. Paul here now, he would be not less affected than he was at Athens, when he saw the city wholly given to idolatry. Whether Providence will permit me to do any good to these poor creatures, I cannot ascertain at present. Not more than one in twenty of the Maltese can read. A female among them, who can read, is hardly to be found. Indeed, so far as I can learn, this island would be in a condition little more deplorable, if paganism openly triumphed here. Christianity is, in reality, nothing but baptized paganism. In the midst, however, of all this darkness, there are a few gleams of light, and we hope that

the day-spring may soon appear. "The press, we hope, will soon be put into operation, for the purpose of printing modern Greek. Many excellent Tracts are already in manuscript, waiting to be printed.—Our pros-pects here, on the whole are as flattering as we

could expect." Ordained.—On Wednesday, May 22d, Rev. ROBERT PAGE, as paster of the Congregational Church and Society in Bradford, N. H. Rev. Mr. White of Washington, offered the Introductory Prayer; Rev. Mr. Lord of Amherst, preached the Sermon ; Rev. Mr. Wood of Warner, made the Sermon; Rev. Mr. Wood of Warner, made the Consecrating Prayer; Rev. Mr. Sawyer of Henniker, gave the Charge; Rev. Mr. Whiton of Antrim, gave the Right Hand of Fellowship; Rev. Mr. Lawton of Hillsborough, addressed the Church and Society; Rev. Mr. Barstow of Keene, offered the Concluding Prayer.

DOMESTIC OCCURRENCES. Mr. George Rivers, a respectable planter in a state of delirium, shot himself on the 9th inst. at his plantation, James Island, near Charleston On the 5th inst. the body of a sailor was four

floating in the Potomac. His legs were at the knees, and his hands were gone. His legs were cut off A panther measuring 9 feet in length was found dead a few days since in the mouth of Johnson's Creek, New-York, supposed to have perished in a recontre in the water with a Deer. Another pan-

ther had been seen. A Mr. German, of Stroupstown, Penn. having

been absent from his family several days, was found hanging to a tree by his neighbours who had gone in search of him. David Wray is to be hung at Angusta, Geo, on the 1st of July, for killing his wife's mother.

Mr. Henry Brown fell from the roof of a house in Newburg, N. Y. on the 15th inst, & was killed. John Long Barette, aged 12 years, a native of Madeira, was drowned at the North Battery, on the 19th inst. His hat blew off, and in endeavor-

John Nitchie, a cooper by trade, and a nati Scotland, was drowned at Montreal, lately, tempting to jump from a vessel to the wharf. man named William Collins, by birth as I-

to reach it he fell into the water.

The body of a female, aged 19, named Harriet Durfee, was found in the river at Bristol, R. I. on Sunday last. Her shawl was filled with large stones and tied round her neck. Verdict—suicide.

A man came to Boston a few days since from Vermont, in ill health: and while walking on Sunday, last week, finding a sudden increase of indisposition, he seated himself on the steps of a door near the market, & almost instantly expired.

A child lately fell from on board one of the Montreal steam boats, and upheld by its clothes was seen by its parents (emigrants) and the pas-sengers, floating with the current. A boatman on shore, swam to the child and saved it. He was

A teamster took in a load of merchandize at Alhany, to carry to Lewiston. On the road, he and an accomplice, sold the load. He was lately tried at Auburn, and sentenced to the state prison.

handsomely rewarded.

Sixteen vagabonds, black and white, have nade their escape from the penitentiary in N. York Alvin Briggs was killed by lightning at East Bloomfield, Ontario County, on the 31st ult. Mr. B. had taken shelter under a tree during the rain.

Robert Wilson, aged 8 years, fell from a house in the village of Rochester, N.Y. a few days since, and was killed. A person was lately taken out of the Muskingur

river, Ohio. Some of his clothes were marked W. B. others W. B. Blakeley. Mr. Gurdon Cady was killed by lightning in Li-

vonia county, N. Y. on the 31st ult. while standing at his shop door. The dwelling house of the widow Garneey, with

part of he furniture was destroyed by fire at Ballston on the 10th inst. Her neighbours inten-ded to erect her another building immediately. Two persons were drowned by the upsetting of

cance, in crossing to Isle-aux-Noix, Canada, Jacob Snyder, of New York, while propelling boat, fell overboard & was drowned near Montreal

Mr. Kumbell, living in Cliff-street, New-York discovered two lads under a bed in one of his chambers on Tuesday evening. They were both secured and confessed they were employed and paid by a man to plunder for him.

Patrick and Daniel Graham, brothers, were rowned in the Allegany river, a few days since, while bathing. One of them from some cause un-known was unable to keep himself above water, when his brother went to his assistance, and they N. Y. Daily Ade.

FORBIGN NEWS.

LATEST FROM ENGLAND.

By an arrival at New-York from Belfast, Lonon dates have been received to the 10th of May The Belfast News Letter, of the 14th of May. rives an abstract of Parliamentary proceedings up to the 10th, and an account of the meeting held in London on the 7th, for devising measures to relieve the starving population of a part of Ireland. Five thousand pounds were subscribed in a few hours, & the London Editors asserted that it would soon be augmented to fifty thousand pounds.

The committee had already remitted 26001. to Ireland: and benevolent individuals were sending provisions. One lady had lent 40 tons of potatoe and 10 barrels of herrings. It was reported that the government intended to supply the wants of the people by sending from England large quanti-ties of grain, rice, and American flour.

A London article of May 9, says a letter has been received by express from Paris, which states on good authority, that the Turkish government have decided on sending a Plenipotentiary to the approaching Congress, for settling the affairs of Europe—to be held at Florence. The latest news from St. Petersburgh, (16th of April) favors the

Married .- In Philadelphia, Rev. Charles Hodge Professor in the Theological Seminary at Princeton, to Miss Sarah Bache.

In Louisville, Rev. Theodore F. Clapp, of New-Orleans, late of the Theological Institution at Andover, and for a few years past a resident in Kento Miss Adeline Hewes, neice of Capt. John H. Hewes, of Louisville, formerly of Boston.

In South Reading, 24th inst. by Rev. Reuber Emerson, Rev. Dana Clayes of Plainfield, N. H. to Miss Rebecca Sweetser, daughter of John Sweetser, Esq. of the former place.

DEATHS.

In Boston, Mrs. Mary, wife of Mr. Ephraim March, jr. aged 25; Miss Eliza G. Homer, 25, daughter of the late Mr. Enoch H.; Samuel Dillaway, Fsq. 72; Mr. James Nelson, 45, a native of Scotland; Mrs. Fanny, wife of Mr. Robert M. Williams, 38; Mr. John Goodridge, 33; Mrs. Mary Noble, widow of Arthur Noble, Esq. 75; suddenly, Mr. Agniel Chenelette, a native of France, 50; Mrs. Sarah Tucker, wife of John T. Esq. 67; Mr. Thomas Codman, 58; Mrs. Mary Simpson, formerly of Portsmouth, N. H. 59; Hen-ry E. child of Eliphalet Pond, of Dedham, 2. In Marshfield, Mr. Israel Hatch, 40.—In Wey-

mouth, Mrs. Lydia Payne, wife of Mr. Lemuel P. 39.—In Newburyport, Mrs. Mary Wells, 70.—In Sutton, widow Hannah Sibley, 90.—In Milford, Capt. Samuel Peck, 85. He was an old revolulionary officer, and was in actual service during the principal part of the war.—In Lunenburg, Miss Fliza, daughter of Mr. Wm. Coggswell, 21.
—In Royalston, Mrs. Thankful Blanchard, wife of Mr. Benjamin Blanchard, 80.—In Brewster, Deacon Josiah Winslow, 55.—In Walpole, N. H. Mrs. Abigail, wife of Dr. Abraham Holland, 73.—In Roth Mrs. Lacy Hearsey, 83 formerly of In Bath, Mrs. Lucy Hearsey, 83, formerly of Hingham.—In Camden, Mrs. Sally, wife of Capt. Hosea Bates, and daughter of Mr. Benj. Higgins, formerly of Bath, 45.—In Hamden, Conn. Dea. Mosea Ford, 81.—In Ridgefield, Conn. Dr. David Perry, 76; Mr Herekiah Smith, 84.—In Oxford N. Y. Col. Benjamin Troup, 80.—In Bradford, Vi Capt. William Trotter, 53.—In Pennsylvania Rev. George Hill, 58, after exercising the ministerial functions nearly 30 years.—In Covington, Ken. Mr. Niles Barnes, formerly of Salem.

Near Sumterville, S. C. Mrs. Martha Clark, in

the 105th year of her age. For many years she suffered greatly from a distortion of the spine, she was literally bent double, for in walking, her forchead was within a few inches of her feet; but what is truly remarkable is, that a few days fore her death, she became perfectly straight, and was enabled for the first time for many years, to lay on her back. She has left a numorous offpring, some of whom are her great grand children

To the Patrons of the RECORDER.

No. 26, which we issue this week, comletes the first six months of the current olume of the Recorder. These of our Subscribers whose year began in January, and who bave not paid in advance, are reminded that by the terms of subscription, three dollars now become due.

compelled to submit a few remarks on the eirculation of the Recorder. Objections which are raised to its Evangelical and Missionary character, we regard not as censure, but as encouragement ; because we know that similar publications have met and triumphed over the like opposi-

schr. Bold Commander, at Norfolk, to come to New-York, stole from the cabin a chest belonging to the captain, containing \$170, wearing apparel, &c. Part of the property had been recovered, and the thief secured. true, let the quantity of matter which the Recorder contains, be compared with that of other publications. Thus, a sheet of royal paper, such as we use, is larger than one of demy; an impression in brevier type, such as we use, contains a third part more than one in long primer; an impression in the folio (o: newspaper) form contains a quarter part more than one in the octavo form, on account of the blank margins in the folds; a weekly publication issues 52 sheets in a year, while a monthly publication of 2 sheets, issues but 24 sheets in a year. Let these facts he remembered when the RECORDER is said to be a more costly publication than others. Again, it is said that the Recorder has an immense circulation, and needs no more patronage ;-with gratitude we acknowledge our obligations for three thousand and five or six hundred subscribers, scattered through every State in the Union; and we rejoice that there are so many interested in the great cause of benevolence; but there is greater cause for rejoicing that the Missionary Herald cir-culates fourteen thousand, and the Baptist Magazine twelve thousand copies. The Recorder must stand on its own merits; it endeavours to aid & record the success of every truly benevolent enterprize, by whatever denomination conducted, in every part of the world. This opens a wide field, and affords an opportunity for a great variety in our selections. We only wish these facts to be known and remembered, and then our Patrons will not be deceived by false statements : but by making a fair comparison, they will judge correctly for themselves.

Several applications having been made for the RECORDER to be sent gratis, on the supposition that it is supported by the funds of some Society, we wish it to be distinctly understood that this is not the case; the Recorder depends solely for support on the payments of its subscribers and a few advertising patrons.

AGENTS FOR THE BOSTON RECORDER. As it is frequently inquired who are Agents for the RECORDER, we will name the following Gentleman, most of whom have already kindly acted in this capacity, and all of them will confer a favor by receiving subscriptions and transmitting the

names and money they may receive. Dedham, Mass Dr. JESSE WHEATON. Salem, Muss. HENRY WHIPPLE, Esq. Dunrers, Mass. Rev. SAMEBL WALKER. Bererly, Mr. ISRAEL TRASK. Newburyport, Mr. SAMUEL TENNET. Marblehead, Mass. Mr. JACOB HOOPER. Rowley, Mass. EDWARD SMITH, Esq. P. M. Andorer, Theol. Seminary, Mr. B. F. CLARK. Framingham, Mass. Maj. S. MCADOCK. Holliston, Mass. FAIRU CUTLER, Esq. Medford, Mass. Mr. J. F. FLOTD. Westboro, Mass. Mr. CHARLES PAREMAS. Upton, Mass. DANIEL FISE, F.sq. P. M. Hopkinton, Mass. Col. J. VALENTINE.
Sulfon, Mass. Jonatuan Leland, Esq.
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Hopkinsville, Ky. Rev. R. W. Cushman. New-Orleans, La. Alvred Hennen, Esq. Agencies will be established in other places, as on as suitable persons can be ascertained, who would find it convenient to undertake fhem.

Sabbath School Reading Book.

JUST published by LINCOLN & EDMANDS, NO. 53, Cornhill, a new Edition of THE FRIEND-LY INSTRUCTOR, IN PLAIN AND FAMILIAR DIALOGUES. 12 1-2 cents. 8 dollars per 100. From the Recommendation, by Dr. Dodoniber.

"I have perused these Dialogues with so much pleasure, that had the Author of them been en-tirely unknown, I should have wished they might be made public; but I must desire it with the greater carnestness, as they were written by a lady who has been long employed in the education of children, with great wisdom, piety and tenderness. I question not but these Dialogues will be read with great pleasure by those of the like age, with the persons represented as apeaking in them. I will take the liberty to add, that where ministers entechise the children of their congregations (which I hope will be generally practiced) this book may make a proper present for such children as distinguish themselves. I conclude with my hearty practs, that the Divine blessing may so attend it, the the children of the present age, may grow up despectively with those religious sentiments which are here expressed with so much case, spirit and propriety."

June 29.

NOTICE is hereby grown, that the subsection the estate of Manual Phart, late of Worman in the County of Noticells, houseweight, drogse and has taken upon himself that the by give bonds as the law directs. And all persons have demands upon the estate of said deceased, required to exhibit the same; and all persons have the training of the same is and all persons have the same of the same is and all persons that the same is and all persons that the same is and all persons the same is and all persons that the same is and all persons the same is and all persons the same is and all persons the same is an all persons the same is an all persons the same is a same in the same is a same in the same is an all persons the same is a same in the same in the same is a same in the same is a same in the same in the same in the same is a same in the same in the same is a same in the same in

#### POET'S CORNER.

The following beautiful lines are said to be the last production of the Poet Cowper. To Jesus the crown of my hope, My soul is in haste to be gone; Oh! bear me ye cherubim up,
And waft me away to his throne. My Savior, whom absent I love, Whom not having seen, I adore, Whose name is exalted above, All glory, dominion and power. Dissolve thou the bonds that detain

My soul from her portion in thee; Oh! strike off the adamant chain, And make me eternally free. Then that happy era begins, When array'd in thy glory I shine, And no longer pierce by my sins, The bosom on which I recline.

#### MISCELLANY.

UNITARIANISM HOSTILE TO VITAL AND EXPERIMENTAL PIETY.

I need not inform You, my Brethren, that the religion of Jesus Christ, as a practical system, is a religion of redeemed, recovered sinners; and that there are certain feelings and views, which the Orthodox suppose invariably to mark the re-turn of a convinced and repenting rebel to his re-conciled God, and his subsequent life of holy obe-dience. We do not pretend to say, that these feelings and views are the same in all cases, or to lay down rules by which they are to be formally regulated, in any case. But we believe that there are certain general principles, which are, in substance, realized in every instance of genuine repentance, and of Christian walk with God. We suppose, that, in every such instance, there is an impression of the glory of God, and the purity of his law, never experienced before; a deep, heart-felt conviction of the exceeding evil and ill-desert of sin; a cordial hatred of it; a sincere mourning over it; and a hearty turning from it unto God, with "full purpose of, and endeavours after, new obedience;" an affectionate "receiving & resting on the Lord Jesus alone for salvation, as He is freely offered in the Gospel ;" an habitual looking to Him, as the foundation of hope, and the life of the soul; a constant disposition to glory in his cross; a deep sense of obligation to Him for justifying righteousness, for sanctifying grace, and for daily strength: a hearty renunciation of all confidence in the flesh; unfeigned self-abasement before God; daily self reproaches on account of daily short comings, and corruptions; sincere endeavours to crucify the flesh with the affections and lusts, and to shun the very appearance of evil; a sense of dependence, and a love of dependence, on free and rich grace; a governing desire to glorify Christ in body and spirit which are his; rejoicing in hope of his glory; and sometimes rejoicing with joy unspeakable and full of glory.—Such are the exercises which the Orthodox consider as essential, in a greater or less degree, to all true religion; which they believe to be found strongly pourtryed in the Bible, as constituting the essence of Christian character; and which they are persuaded will ever meet a response of deep and delightful interest in the bosom of every one who loves the Lord Jesus Christ

But, I ask, is Unitarianism friendly to these exercises, as a system of experimental piety? Is it consistent with them? Is it not directly hostile to them? Nay, do not the great body of Unitarians ridicule these exercises as fanatical and delusive? In fact, are not their views of human nature, of the Saviour's character, and of the ground of hope toward God, utterly irreconcileable with such views and feelings as have been described, and which hold so conspicuous a place among the pious breathings of Scripture saints? I have never known exercises of this character treated by any persons of the Unitarian denomination, otherwise than with frigid indifference, or repelling contempt. And I can, with equal sincerity declare that I have never known an instance of a Unitarian, who appeared to be led on through the stages of seriousness, anxiety, and deep conviction of sin, to a cordial acceptance of the offere of salvation through a Redeemer, who did not, in the course of these exercises, solemnly renounce the Unitarian system, as one which quate hope to the soul, and which would by no means stand the test of either scripture or experi-I suppose, indeed, that no Unitarian living, would think it any compliment to have either the belief or the experience of such exercises as I have referred to above, ascribed to him. Dr. Priestly speaks of them in a manner expressive of both contempt and horror. Mr. Belsham denounces every thing of this hind, so frequently and unce-remoniously, that proof of his opinion on the subject is not necessary. Indeed he goes so far as to speak of ARDENT LOVE TO CHRIST as an UNREA-SONABLE FEELING, and as one which deserves to

be considered as a mere ILLUSIVE IMAGENATION. Can we then, my Friends, with the sacred volume in our hands, and, I trust I may add, with the personal experience of many of us deeply impressed upon our hearts;—can we regard with any other feelings than those of abhorrence, a scheme which openly turns into ridicule those conflicts, consolations and joys, which have been for ages consecrated in the experience of the truly pious, and without which, in some degree, we conscienciously believe, no man shall see the Lord?

[Miller's Letters, p. 256. " Memoirs of himself, p. 7.

# SPECIAL PRAYER.

Thoughts on the importance of special prayer fo the general outpouring of the Holy Spirit. By Rev. JAMES H. STEWART, England.

Permit me to entreat you, my Christian brethren, you who are the pastors of the flock of Christ, by whatever particular name you may be called, permit me to entreat your aid in this interesting subject. It is one which, as you reverence our divine Lord, will be dear, very dear to your heart; for it regards His glory, and the spread of His nan throughout the earth. It is no private or peculiar question, no doubtful point, which connects itself merely with the separate tenets or discipline of some peculiar church. It is a subject which claims the regard of all the churches of the saints. For as "no man can say that Jesus is Lord, but by the Holy Ghost," (1 Cor. xii. 3.) all who desire that Christ should be honoured, have an equal concern in the general outpouring of His divine influence. It is delightful to consider, that there are some subjects upon which all Christians agree, and in which they can all in heart unite. This is

one of these subjects. Let, then, each minister of Christ exert his ut most efforts to promote such a spirit of prayer among

larly belongs.
If there be any contest among the servants of the Lord, let this be the only contest; who shall be most sealous in the service of his divine Master most scalous in the service of his divine Master, most earnest in prayer, most patient in hope, most lowly and gentle in spirit. "Whosoever will be great among you, let him be your minister; and whoseever will be chief among you, let him be your servant." This is the only contest worthy

of the ministers of the Lord.

The time past has been quite sufficient for other differences. We have had enough of strifes, and divisions, and controversies. Satan has too long observed, with malicious joy, the distressing spectacle of Christian ministers wasting their strength in internal disputes. Let the world now witness another scene. Let them now behold the ministers wasting their areas another scene. another seene. Let them now behold the minisappointed army, each in his proper place, ea waiting for the signal, each encouraging t

troops, and all, as with one arm, manfully fighting under the great Captain of their salvation. Be thou faithful unto death, and I will give thee a crown of life." O that the Holy Ghost, the Spirit of life and of love, may thus unite the hearts of all his servants! Then, indeed, the Church will appear "fair as the moon, and clear as the sun, and terrible as an army with banners." (Canticles vi. 10)

cles, vi. 10.)

But whilst I thus attempt to stir up the pure minds of ministers, I would endeavour to impress upon Christians generally, and O that the Lord would himself do this! that this subject addresses the saviour. Sucitself to every sincere follower of the Saviour. Success principally depends upon this supplication for the outpouring of the Holy Spirit being the gener-al prayer of the Church of Christ—"Ye are a roy-al priesthood, a holy nation." (1 Peter, ii. 9.) Every child of God has free admission to a throne of grace. The Lord says to every one of his family, "Open thy mouth wide, and I will un it. (Psalm lxxxi. 10.) "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." (John, xvi. 24.) The priests indeed accompanied the ark in going round Jericho; but it was when all the army shouted, that the walls fell flat. (Joshua, vi.) Your min-isters may take the lead; but, unless you follow, the army of the Lord will want its soldiers. No one can be left out in this summons—"The Lord of hosts mustereth the host of the battle." (Isaiah, xiii. 4.) "Who is on the Lord's side? Who will go and pray before the Lord?" Each, when invited by his neighbour, must say, "I will go also." (Zech. viii. 21.) O then let each Christian consider himself as a centre, from which this union for prayer may proceed. Remember, it requires no extensive talents, no large funds, no costly sacrifice. The only question it asks is, Do you love the Lord Jesus Christ? If so, pray that his kingdom may come. Have this settled as a principle in your mind, that never can the Church of Christ expect to rise in height, or to extend in breadth. till there is a much more abundant grant of the di-vine influences of the Holy Spirit. There may indeed be a great outward appearance. The vision of Ezekiel may be repeated. There may be a noise and a shaking, bone coming to its bone, and the sinews and the flesh coming up upon them, and the skin covering them; but still there will be no breath in them. The Church of Christ must pray for the life-giving Spirit; must "say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii.) Then by the divine blessing, we shall see multitudes of those who are now dead in sins, stand up as a great army of true believers.

O then, my Christian brethren, of whatever name or wherever resident, cultivate this spirit of prayer; set apart such a time as will be most eligible for secret prayer and meditation, and for your family devotion; and persuade your Chris-tian friends to do the same. Recollect that there is a point which unites the hearts of all Christians. However distant their climate, however different their rank, however varied their age, their sex, their circumstances; there is one point where the rich, the poor, the young, the aged, the African, the Hiadoo, the barbarian, Scythian, bond and free, all meet-All look unto Jesus .-- He is the centre which unites them all. Their eves are fixed upon Him sitting on the mercy-seat. Let then this petition from the hearts of all meet there. Lord, fill the earth with thy glory. Pour thy Spirit upon all flesh. Convert the Jews. Convert the Gentiles. Destroy the power of Satan, and reign thyself for ever and ever. The united prayers even of millions of sinners are not worthy the acceptance of the Lord Jebovah, and therefore can merit nothing. But we have an Advocate with the Father, Jesus Christ the righteous. He will present our poor petitions with the incense of his own merits, and they shall bring down an answer of peace. Let us then offer this prayer in faith, and let it be frequently renewed. Let us leave the time, the order, the circumstances of its fulfilment to the Lord. He may try our patience, but he will never disappoint our hope. "He never said to the sons of Jacob, Seek ye my face in vain." O, then, pray in faith, and let your prayer be accompanied with deep humiliation. Whatever other cause has occasioned the Lord hitherto to withhold a larger supply of His heavenly grace, each Christian must feel this to be one causeown sin. This has helped to separate between God and his people. Let the Church of Christ, then, now take its proper posture—that of an hum-ble penitent. (Isaiah, lxiv. 6.) Each Christian, each family, each communion, humbly confessing their sins to the Lord. "The sacrifices of God are a broken spirit-a broken and a contrite heart, O God, thou wilt not despise." your future progress may correspond with this be-ginning, let me recommend to all the followers of Christ, to search the Scriptures daily; to seek a conversation becoming the Gospel; to be particularly cautious against grieving the Holy Spirit, and to cultivate brotherly love to all Christians, and good will to all mankind. For many an age the world has been trying what pride, and vanity, and strife, and selfishness could effect; and, after all their experiments, they find "there is no peace to the wicked." Let the Church of Christ take another course. Let it be seen what love, and peace, and harmony, and good will can produce. The religion of our blessed Lord has never yet shone with its proper lustre. When it first appeared, it had to defend itself against all the prejudices of the Jews, and against all the ignorance and idolatry of the Gentiles; and since its truth has been established, the divisions of Christians have weakened its force and marred its beauty.

Let it now be seen in its true character-uniting the hearts of all its followers. "By this shall all men know that ye are my disciples, if ye have love one to another." (John, xiii. 35.)

#### From the Christian Repository. On the Neglect of Family Prayer.

Some years ugo a gentleman of respectability, in the town of B, W, r W, k, e, & at that time a pious Dissenter, being the head of a family, thought it is duty to establish worship in his family, regularly reading a portion of God's word before they addressed the divine majesty in solemn and devout prayer. This institution he found by experience, met with the approbation of the great governor of the universe, and was of no small advantage to his household; therefore the hour appointed for this exercise of devotion was respected, and attended to for some time; but in a while, business increasing, and he believing it his duty to oblige his customers, &c. began to l remiss in the important duty in which he had so prudently engaged, and in which for a time, he so faithfully persevered in; omission appearing needful one day, the ordinance was dispensed with; and the world urging its demand, ere long another day came, when business pressed, and solicited their attention, during the sacred moments which had before been allotted for family worship .- Duty had its voice, and softly urged its right; but alas! the world, the alluring world, xhibited its attractions, and its cares pressed; & having the unhappy advantage of general exam-ple, it drowned the calls of duty, (which were now grown feeble) by that universal clamour must live;" drowning thereby the voice of con-ecience and reflection which faintly whispered "and we must die;" time after time the duty was omitted, and soon three or four days would elapse during which "Ichabod" might be read in legible characters, on the place where they were wont to kneel in humble prostration before the Author of their being; in about three months after this declension, the harbingers of death visited his house, and two of his amiable children, with a young man his nephew, were seized with a vi ent fever, which in a little time, deprived him hose who were even more dear to him than the world; his charming boy and lovely girl fell a prey to the fatal malady, and were both commithis promising offspring were taken away by one stroke! Will the serious reader need to be informed that the father, thus visited, knew these afflictions did not arise from the dust—that he knew the rod, and who had appointed it-reflected on his conduct-felt acute sensations-turned to his God erected the domestic altar—collected his charge and humbly offered the needful sacrifice in the regular manner he had before done. May we not learn from this, the extreme folly of suffering matters of eternal importance to yield to those of momentary use: God speaketh once, yea, twice, and man regardeth it not, but if he continue to turn a deaf ear to the calls of duty, death may ere long address him with inflexible authority, " thou fool, this night thy soul shall be required of thee; then whose shall all these things be."

# From a Philadelphia paper.

THE FLOWER GIRL. "Pray buy a nose-gay of a poor orphan," said female voice in a plaintive tone, as I was passing by Hay Market. I turned hastily and beheld a girl of 14, whose drapery, though ragged, was clean, and her form such as a painter might have taken for a Venus .- Her neck, without covering, was of the purest white; and her features, though regularly beautiful, were interesting, and set off by a transparent complexion; her eyes fark and intelligent, were shaded by loose ringlets of raven black, and shed their sweetly supplicating beams through the silken shade of long lashes. On one arm hung a basket full of roses; the other was stretched towards me with a rose bud, and I drew

out of my pocket some money"Take this, sweet innocent!" said I, putting the money into her hand; "and may thy existence and virtue be long preserved!"

I was turning from her when she burst into a flood of tears-her looks touched my soul-I was melted by the artless gratitude of the poor flower girl, and a drop of sympathy fell from my own cheek. I returned to console her, when she replied as follows:

"Yours, Sir, have been the first kind words I have heard since I lost all that was dear to me on carth!"—A sob interrupted her discourse.—" O Sir," she continued, "I have no father, no mother, no relation! Alas! I have no friends in the world!" She was silent for a few moments before she could proceed. "My only friend is God! on him therefore will I rely. I will support with fortitude the miseries I am born to experience; & may that God ever protect you."

She dropped a curtsy full of humility and native grace; I returned the benediction and went on. "And can I thus leave this poor creaure?" said I, as I walked pensively on; "can I leave her forever without emotion? What have done for her that can entitle me to her prayers? preserved her for a few days from death-that is all !- And shall I quit thee, fair flower! to see thee no more! to be despoiled by the rude blast of adversity! to be cropped by some cruel spoiler!-to drop thy lovely head beneath the blight of earth-ly sorrow! No!—thou hast been nurtured by the sweet tear of maternal affection: thou hast once bloomed beneath the sweet sun of domestic content, and under it thou shalt bloom again."

I returned to her, my heart beating with its newly formed purpose. The beautiful flower girl was again before me—I took her hand—the words of triumphant virtue burst from my lips.

"Come levely forlorn one !-come and add one more to the happy group who call me father! Their home shall be thine, thou shalt be taught with them that virtue alone constitutes true hap-

Her eyes flashed with frantic joy, she threw her-self on her knees before me, and burst into raptuous tears. I hushed her eloquent gratitude; I led her to a home of peace and tranquility.—She loves my children; she loves their father; and the poor orphan of the Hay Market is now the

# New Collection of Church Music.

ICHARDSON & LORD, No. 75, Cornbill, The have this day published, the new collection of Music, which has been for a considerable time past in preparation in this city, entitled-THE BOSTON HANDEL AND HAYDN SOCI-

ETY COLLECTION. selection of the most approved Psaln extracts from the works of Haydn, Mozart, Beethoven, and other eminent modern composers, ne ver before published in this country: the whole harmonized for three and four voices, with a figured Base for the Organ or Piano Forte. Calculated for Public Worship or Private Devotion.

This selection has been made with great care, by the government of the Handel and Haydn Society, assisted by Mr. Lowell Mason, an eminent Professor of Savannah; and the whole has under one the revision and correction of Dr. G. K. Jackson, by whom a figured bass has been added for the Organ and Piano Forte. The following notice here is deemed sufficient

o establish the character of the work :-To the Trustees of the Boston Handel and Hayds

Востом, Ост. 5ти, 1821. Society. Gentlemen-I have been highly gratified in the examination of the manuscript of the "Handel & Haydn Society Collection of Church Music." The selection of tunes is judicious—It contains all the old approved English melodies that have long been in use in the church, together with many fine compositions from modern European authors. The whole are harmonized with great accuracy, taste and judgment, according to the acknowledged principles of musical science—while a simplicity has been observed which renders their performance easy. I consider the book as a valuable acquisition to the church, as well as to every lover of devotional music. It is much the best book of the kind I have seen published in this country, and I do not hesitate to give it my most lecided approbation.

Very respectfully, Gentlemen, your obedient ervant. G. K. JACKSON.
HAVING critically examined the manuscript servant. copy of "THE HANDEL AND HATDN SOCIETY Collection of Chunch Music," I feel a pleasure in saying that the selection of tunes is not only judiciously made, but the parts are properly arranged—the Rase is correctly figured, and in no instance are the laws of counterpoint and Thorough Base violated.

To all the lovers of sacred music, I cheerfully recommend it as a work in which taste, science and judgment are happily combined.
F. L. Auen, Professor of Music, Sarannah.

Price \$1 single-\$10 per dozen. Teachers and others are desired to call and examine the

# IMITATION SHELL COMBS.

THOMAS A. DAVIS, No 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITA-TION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL Do.

(C) Country Traders, and those wanting this article by the dozen, will always find the best asortment, and on the most reasonable terms.

# SARATOGA WATER.

JACOB PEABODY, & CO. No. 12, Kilby-at. have just received from the Saratoga Spr. 92 Boxes Congress Water carefully put up by the Rev. Darius O. Griswald, resident at that the Kev. Darms O. Grisseid, resident at that place—by a number of years experience this Water is found to produce the same beneficial effect when well bottled, as when taken directly from the Springs; those who wish to save the trouble and expense of riding to the Spring, are requested to send their orders to No. 12, Kilby-st. June 15.

ted to the dust the same day; thus two thirds of | T INCOLN & EDMANDS, No. 63 Combill,

The BAPTIST CATECHISM; or, a brief in in the Principles of the C rion, with coplous proofs from Scriptures.
This Catechism accords with the Confi Faith, put forth by upwards of an hundred Congregations in Great Britain, July the 3d, 1689; adopted by the General Association of Philadelphia, Sept. the 22d, 1742; and now received by Churches of the same Denomination in most of the

United States. The numerous calls for the Catechism, which has long been out of print in this section of the country, and a persuasion that its merits give it a distinguished place among the excellent elementary works which have been written for children, have induced the publishers to issue a new edition. It will, doubtless, be extensively used in Sabbath Schools & Families .- Price, 6 cts, \$4 50 25

#### "KNOWLEDGE IS POWER."-Bacon.

For sale, between 59 and 58 Cornhill, Boston, PRACTICAL TREATISE, on Dyeing and A Calico Printing, exhibiting the processes in the French, German, English, and American Pracfice of fixing Colours on Woolen, Cotton, Silk and Linen.—by T. Cooper, Esq. Professor of Chemistry in Dickinson College, Carlisle, Pennsylvania.

vol. 8vo. \$3.

Experimental Researches concerning the Philos phy of Permanent Colors, and the best mean of producing them by Dyeing, Calico Printing, &c. by E. Bancroft, M. D. Fellow of the Royal Socieof London, and of the American Academy of Arts and Sciences of the State of Massachusetts Bay .- " Second-hand copies (of the first edition of this work) when they could be procured, were cur rently sold for six times their original price .- Pref John Rauch's Receipts on Dyeing of Cotton and

Woolen Goods, containing Correct and Exact Co-pies of all his best Receipts on Dyeing. There remains but a very few of these Receipts for sale-some of which have been sold for from fire hundred to one thousand dollars, are now offered at

the reduced price of \$5. Haigh's Dyer's Assistant, price 1 25. Bentis's Dyer's Companion, 1 50. Together with a great variety of Books, valuable to Mechanics and Manufacturers. Country Store Keepers, Libraries, &c. &c. furnished on very liberal terms, by R. P. & C. WIL-LIAMS—Boston. 6w 25 June 22.

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